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CHINA OPENED.

VOL. I.

CHINA OPENED;

OR,

A DISPLAY

OF THE

TOPOGRAPHY, HISTORY, CUSTOMS, MANNERS, ARTS, MANUFACTURES, COMMERCE, LITERATURE, RELIGION, JURISPRUDENCE, ETC.

OF THE

CHINESE EMPIRE.

BY

THE REV. CHARLES GUTZLAFF.

REVISED BY

THE REV. ANDREW REED, D.D.

IN TWO VOLUMES.

VOL. I.

LONDON:

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THE CHINESE EMPIRE AND JAPAN.

ADVERTISEMENT.

CHINA is now happily open to our commerce: China will soon be open to our more general intercourse: and China will eventually be open to Missionary enterprise. It is therefore a favourable and an indicative circumstance, that it is being opened to our understanding by a variety of useful publications; some of them of considerable importance as works of research and information. The following work was consigned to my hands for publication, by Mr. Gutzlaff. It does not materially interfere with a work from his pen, printed a few years back, and professing to be "An Outline of Chinese History;" and is much superior to it, both in interest and execution. Nor is it made unnecessary by more recent works from other hands. Admitting they have merit, (and some of them, especially Davis, have great merit,) it will be found to make a valuable addition to our knowledge of the Chinese Empire and its Dependencies.

Indeed, it could be only by extraordinary facility in the use of language, by unwearied labour in exploring its stores, by remarkable tact in assorting them, as well as by ready and extensive observations on the people and the countries, that a work of such a character could be produced.

I have found it needful, with the advice of the respectable publishers, to make considerable omissions in order to bring it within the present dimensions. Had there been an option, I should have been unwilling to take this responsibility. I have sought, however, to preserve the sense and connexion of the author, and while nothing material is lost to the public, I trust that the book is in some respects improved, and that it will be more extensively read in two volumes, than it would be, if carried into three. If in its present form it shall contribute to awaken increased interest in the most singular, extensive, and important people on the face of the globe, and ultimately to bring to them the blessings of European intercourse, improved civilization and true religion, I can assuredly say, that the excellent Author will have his reward.

ANDREW REED.

Hackney, June, 1838.

CONTENTS.

VOL. I.

CHAPTER I.

INTRODUCTORY REMARKS.

CHINA separated from the whole world.—Asia; its limits, mountains, lakes, winds—China more fertile than other parts of Asia—Character of the Asiatics—Languages—Religions—China superior to other Asiatic nations—Inferior to the nations of Europe . . . . . p. 1—8

CHAPTER II.

GENERAL OBSERVATIONS ON THE GEOGRAPHY OF THE CHINESE EMPIRE.

As extensive and populous as at any preceding period—Its boundaries—Comprises China Proper and the dependencies—Great variety in its possessions—In China Proper a characteristic sameness—A superabundant population exhausts its resources—China Proper, to its dependencies, as one to thirteen, in territory; forty to one, in its inhabitants—Tatars—Mongolia—Soungaria—Tibet—Corea and Loo-choo—Russians and English neighbours to the Chinese . . . . . p. 9—19

CHAPTER III.

GENERAL VIEW OF CHINA PROPER.

Various appellations—Boundaries—Situation commands all natural advantages—Ancient Chinese expelled the aborigines, and seized their possessions — Progress of the settlers — Geography of China better known than that of many other countries of Asia—Early studied by the natives—Works on Chinese geography very extensive—China Proper divided into eighteen provinces—Its rivers—Advantages furnished by its rivers increased by canals—Lakes—Names of the provinces explained—Climate of China Proper mostly the same as that of Asia generally

p. 20—32

CHAPTER IV.

NATURAL PRODUCTIONS.

Animal kingdom—Domestic animals few—Horse—Camel—Oxen—Sheep—Goats—Shawl-goat—Ovis Ammon—Manner of obtaining lambs' skins of finest quality among the Tibetians—Asses—Rein-deer—Rats—Tigers — Panthers — Bears — Wild-asses—Several species of Stag—Musk-deer—Birds little diversified—Several species—Silvan songsters scarce—Numerous kinds of fish—Gold and silver fish—But few specimens of serpents and other venomous creatures—The locust a scourge—Silk-worm—
" Rearing, and Treatment of it—White Ant—Caterpillars and butterflies—Musquito—Vegetable kingdom—Chinese botanical works defective—Embrace only useful plants—Grafting trees but little practised, and orchards rare—Great want of timber—Oak — Fir — Iron-wood—Wax-tree — Tallow-tree — Varnish-tree—Paper-tree — Camphor-tree — Cypress — Willow—Acacia—Bamboo—Tea-plant—How cultivated—Different kinds of tea—Unsuccessful attempts to introduce this plant into other countries —Cassia-tree — Fruits — Edible vegetables — Cotton — Grain — Medical roots — Ginseng—Esteemed by the Chinese a universal medicine—Mineral kingdom—Mining not encouraged by the Chinese—China contains gold and silver mines—Several of its rivers deposit gold-dust—Iron, lead, tin, and copper, found in it—Tutenague—Mercury—Coal mines—Precious stones—Sonorous stones . . . . . p. 33—54

CHAPTER V.

TOPOGRAPHY OF CHINA PROPER.

Tabular view of the provinces—Cities of China generally uninteresting—Some good scenery.—CHIH-LE PROVINCE—Contains two lakes—Great canal passes through it—The Pe-ho—Peking—Teen-tsin—the richest trading place in the empire—The walls which surround fortifications strike strangers.—KEANG-SOO and GAN-HWUY PROVINCES—Best territory in China—Nanking—The Pagoda—Observatory—Nankeens—Soo-choo—the Chinese Arcadia—City of boats floating on its waters—Tung-yang-foo—the birth-place of the founder of the Ming dynasty.—KEANG-SE PROVINCE—One of the most healthy regions in the empire—King-te-ching—the celebrated manufacturing city of porcelain—Description of the process of the manufacture.—SHANG-TUNG PROVINCE—The scene of the birth and teaching of Confucius, and many of his disciples, also of many feats that are prominent in Chinese history—A pagoda in its capital next in rank to that of Nanking.—SHAN-SE PROVINCE—The Great Wall—First province inhabited by the Chinese—A conjecture therefrom.—SHEN-SE and KAN-SUH PROVINCES.—HO-NAN PROVINCE—The residence of Fo-he, the founder of the Chinese empire—Considered by the Chinese the centre of the empire, and hence the centre of the globe—Called the garden of China—In Ho-nan-foo, Chew-kong, the most ancient astronomer, established his observatories.—HOO-KWANG PROVINCE—Compared with France and Spain, and with a German duchy.—CHE-KEANG PROVINCE—Hang-choo, the capital—Ning-po—The island of Poo-to—A stronghold of Budhuism—Tomb of Yu—Fokeen—Tea-plant thrives here—Its sailors are celebrated—Stone bridge of Fuh-choo-foo—Temple of the Mee-choo—Formosa—Aborigines—Historical notice of it.—KWANG-TUNG PROVINCE—Canton—Hong merchants—Tax on shipping—Smuggling—Macao—Hae-nan—Its pearl fisheries—Manner of making the fish produce pearls.—KWANG-SE PROVINCE—Historical notices of Tunkin and Cochin-China—Character of the inhabitants of the province—Rebellion near Leen-choo in 1832.—YUN-NAN PROVINCE—Inhabitants fond of horsemanship.—WEI-CHOO PROVINCE—The Switzerland of China.—SZE-CHUEN PROVINCE. . . . . p. 55—168

CHAPTER VI.

TOPOGRAPHY OF MANTCHOURIA.

Boundaries—Rivers—Lakes—Mountains—Districts—Deemed sacred as the region from whence the ancestors of the present dynasty emerged—Southern regions cold for their latitude—Chinese and Mantchoo languages both used in public courts—Moukden the capital—Corea—Character, manners, and language of the Coreans—Historical notice—Kirin district—Steppes a place of transportation—Segalien—Japan—The Japanese—Tchitchihar district—Attempts of the Russians to found the Albazin fortress . . p. 169—201

CHAPTER VII.

TOPOGRAPHY OF MONGOLIA.

Mongols once a warlike and powerful race—Boundaries—Mountains—Rivers—Districts—Policy of the Chinese to maintain their ascendancy—Mongols lost their original bravery—The Russians a check on their invasion of other nations—Historical notice—Habits and manners of the Mongols—Have adopted Shamanism—The Lamas—A praying machine—Inner Mongolia—Jehol—The pleasure house of the Emperor—Subjection of the people to the Lamas—Interview between an incarnate Budhu and a Chinese ambassador—Outer Monglia.—Difference between the inhabitants of Inner and Outer Mongolia—District of Oulia-Sontai—Kokonor district . . p. 202—243.

CHAPTER VIII.

GOVERNMENT OF ELE.

Derives its importance from being a military station—Historical notice . . . . . p. 244—261

CHAPTER IX.

TIBET.

A mysterious land—Sources of its rivers little elucidated—Its lakes—Seasons—Sterile, but abounding in animals—Manners of the Tibetians—Structure of their houses—Trade—Science and religion—Grand Lama—Government—Historical notice—Lassa—Seshoo—Loomboo . . . p. 262—285

CHAPTER X.

GENERAL VIEW OF THE CHINESE.

More numerous than any other empire—The question of their number discussed—So many human beings united in language and the character by which they express their thoughts — grand Maxim of Confucius verified in them—Ancient Chinese—Resemblance between Chinese and Tatars . . p. 286—293

CHAPTER XI.

CHINESE HISTORY.

CHRONOLOGY. — MYTHOLOGICAL ERA. — ANCIENT HISTORY — Hea dynasty, 2207 to 1767, B.C.—Shang dynasty, 1766 to 1123, B.C.—Chow dynasty, 1122 to 249, B.C.—Tsin dynasty, 249 to 205, B.C.—Han dynasty, 207, B.C., to 263, A.D.—MIDDLE AGES —Tsin dynasty, 264 to 420, A.D.—Sung dynasty, 420 to 479, A.D.—Tse dynasty, 480 to 502.—Leang dynasty, 502 to 557, A.D.—Ching dynasty, 557 to 589, A.D.—Suy dynasty, 590 to 618, A.D.—Tang dynasty, 619 to 907, A.D.—Hou-leang dynasty, 907 to 923, A.D.—How-tang dynasty, 924 to 936, A.D. —How-tsin dynasty, 936 to 946, A.D.—How-han dynasty, 947 to 950, A.D.—How-chow dynasty, 951 to 960.—Sung dynasty, 960 to 1279, A.D.—Yuen dynasty, 1279 to 1367, A.D.—MODERN HISTORY—Ming dynasty, 1368 to 1644, A.D.—Ta-tsing dynasty, 1634 to the present . . . . p. 294—369

CHAPTER XII.

LANGUAGE AND LITERATURE.

Chinese language—Languages spoken in the Chinese empire—Indo-Chinese languages—General remarks on the Chinese language — Sounds — Characters — Grammar — Style — LITERATURE: Historical writings—Philosophical writings—Poetry—Miscellaneous writings — Works of fiction — Concluding remarks . . . . . p. 370—471

CHAPTER XIII.

MANNERS, CUSTOMS, AND INSTITUTIONS.

The Chinese are divided into clans—The agents in moulding the Chinese character —Are an industrious people.—Manner of

wearing the hair—Feet of the women—Apparel—Food—Tea their favourite beverage—Their entertainments—Dwellings—Economy in adorning their rooms—Treatment of the weaker sex cruel—Treatment of infants—Early marriages common—Manner of contracting marriages—Marriage portions—Divorce allowable—Second marriages in women deemed disreputable—Parental affection very strong—Filial obedience a governing principle — Old age revered—Children early made useful to their parents—Death viewed with horror—Manner of burial—Sacrifice food to the departed spirit—Very formal in their intercourse — Ceremonious politeness excessive—Their friendships insincere—Given to falsehood.—Indifferent to political changes—Want of feeling generally prevails, with mercenary habits—Their mental capacities—Pastimes—Female domestic habits—Pernicious use of opium—Theatrical performances—Music—Games and exercises . . . . p. 472—510

VOL. II.

CHAPTER XIV.

CHINESE INDUSTRY—ARTS AND SCIENCES.

General remarks on Chinese industry—Agriculture coeval with the establishment of the empire—Rice the principal grain—Implements rude—Chinese excel in manuring—Mode of irrigating the land.—NATIVE TRADE—Money, weights and measures—Arithmetic—Gold a mere article of trade—Unsuccessful attempts of princes to establish a paper currency—Accomplished by mutual interest—Vessels of transportation.—INLAND TRADE—Advantages of inland navigation—Emporiums.—FOREIGN (EASTERN) TRADE—FOREIGN (WESTERN) TRADE—Notices of China in ancient historians—When the use of silk became known to the Greeks—A pound of silk sold for ten ounces of gold—Eggs of the silk-worm and seeds of the mulberry tree carried in the hollow of a cane into the western world—Other historical notices of the trade of foreigners with China—Homicide—The terms on

which foreigners trade with China discussed—Chinese laws regulating their trade with foreigners—Hong merchants—Linguists—Compradors—Pilots—Lists of import and export duties exacted at Canton—Laws which foreign nations have themselves enacted to regulate their trade with China—Articles of export—Cultivation and preparation of tea described—Estimated general consumption of tea—Silk—Imports—MANUFACTURES—Chinese excel most in the manufacture of silk, porcelain, and lackered ware—Gunpowder in use in China before known in Europe—Paper—Indian Ink—Printing.—ARTS—Painting—Sculpture—Music—Architecture—The Pagodas—Hydraulics.—SCIENCES—Education—Mathematics—Astronomy—Astrology—Medicine—Chinese Materia Medica—Anatomy—Medical practice. p. 1—182

CHAPTER XV.

RELIGION.

Religion of state—Taouism—Budhuism—Christianity—Nestorians—The Jesuits—Greek church—Protestant missionaries—Drs. Morrison and Milne—Mohammedans and other sects. p. 183—247

CHAPTER XVI.

GENERAL REMARKS ON THE CHINESE GOVERNMENT.

Patriarchial—Production of circumstances—Unchanged by events—Beau ideal of despotism—Its subjects divided into governmental officers and the people—The government unwieldly—Legislative and executive power blended—The six boards—Censorate—Provincial government—Erroneous ideas entertained of the Chinese government—Functionaries possess the power of extorting money—Foreign policy—Foreign nations viewed with contempt—Continuation of the Chinese monarchy to be accounted for. p. 248—266

CHAPTER XVII.

THE EMPEROR AND HIS COURT.

His titles—Possesses unlimited powers—His functions—Edicts—Summons presidents and vice-presidents—Lord of life and death—Accounts for his conduct to the nation—His expressions debas-

ing under public calamities—Praises himself for prosperity—Imperial palace—Processions—Repasts—Pastimes—Pilgrimage to the imperial tombs—Has power to appoint a successor—Installation—Rules for mourning on the death of an emperor—Ceremonies at the coronation—Harem—Empress not allowed to meddle in state affairs—Eunuchs—Lama priests—Imperial clan—Title of king—Treatment of the nobility degrading—Treatment of the brothers of the reigning monarch. - p. 267—304

CHAPTER XVIII.

NOBILITY.

Imperial household—Body guard—Boards for attending the imperial studs—Providing state robes—Repairing buildings—Managing parks—Teaching inmates of the palace proper manners, &c.—Medical establishment—Sacrificial establishments—A form of prayer—Literary establishments—Astronomical board raised by the Jesuits—Office of astrologers . . p. 305—329

CHAPTER XIX.

THE TRIBUNALS AND COURTS OF THE CAPITAL.

Imperial cabinet and privy council—Spiritual affairs also belong to the cabinet—Ministers are much exposed from their high station—The privy council of modern date . p. 330—345

CHAPTER XX.

BOARD OF OFFICES.

EXAMINATIONS.

Confined to the Classics—Cleverness consists in enthusiastic attachment to the ancients—Manner of conducting examinations.—Degrees—Public interest in examinations—Halls of examination—Intrigues—Degrees sold—A memorial on the subject—Mandarins frequently removed—Declarations published by mandarins on entering office—Governors-general deliver inauguration edicts—Abuses—Division of mandarins—Functionaries of Peking—Constitution of the board of offices—Tabular view of the offices, &c. . . . . p. 346—393

CHAPTER XXI.

BOARD OF REVENUE.

Constitution—Financial system—Land-tax—Salt-tax—Duties on tea —On merchandise—Coinage—Public expenditure—Annual pay of the nobility—Civilians—Military and naval officers—Charity schools—Hospitals—Temples of Lama priests . p. 394—420

CHAPTER XXII.

BOARD OF RITES.

Chamber for superintending the rules of etiquette—Functions of this body most extensive—Chambers for superintending sacrifices: For regulating mutual intercourse: For arranging festive parties —Board of music . . . . p. 421—431

CHAPTER XXIII.

MILITARY BOARD.

Its constitution—Chinese officers—Chinese troops—Navy—River—Maritime—Actual state of the army and navy—Extracts from public documents . . . . p. 432—456

CHAPTER XXIV.

BOARD OF PUNISHMENTS.

Laws—Division of the code—Crimes and mode of punishment—Description of punishments—Laws—Manner of trying cases—Constitution of the board of punishment . p. 457—474

CHAPTER XXV.

BOARD OF PUBLIC WORKS.

Chamber of architecture:—Duties of this board not decidedly architectural—Chamber of manufacture of government stores—Chamber of hydraulics—Chamber for the mausoleums—Censorate—*All* departments have their censor—Their duties—Court of *requests* —Their duty to inspect all papers before they come to great ministers—National College . . p. 475—490

CHAPTER XXVI.

PROVINCIAL GOVERNMENT.

General government—Governors-general—A governor expected to confess his faults—Instances of such confession—State of the governors—They are aged men—Under the control of the people—Lieutenant-governors—Treasurers—Provincial judges—Inspectors of districts—Superintendents of revenue—Government of districts—Military government—General List of districts, cities, and towns, in the empire . . . p. 491—536

CHAPTER XXVII.

COLONIAL GOVERNMENT.—OFFICE OF FOREIGN AFFAIRS.

1, Chamber for conferring ranks and titles—2, Chamber for regulating the tribute and salary of the Mongol princes—3, Chamber of demarcation and record—4, Chamber for compassionating foreigners—5, Chamber for regulating the affairs of Turkestan—6, The criminal board—Administration of Mantchouria—of Mongolia—The Lamas—Tribute from the princes of Mongolia—Matrimonial alliances with the imperial family—Ele government, entirely military—System of ingratiating foreign tribes—The Khirgis or Hassack horde—Tibet—Civil and military administration—Tranquil under the Chinese policy.—Latitude and longitude of all places of note in China determined by the Jesuits. p. 537—570

CHAPTER I.

INTRODUCTORY REMARKS.

In noticing so wide a field of research, as the Chinese empire presents before us, it is necessary to preface our observations with such general remarks as will elucidate its relations to the world at large, and to Asia in particular.

Separated from the continent of America by the Great Ocean, bounded by dreary deserts and towering mountains, its insular position was traced by the hand of the God of nature. Conquerors, eager to sway the sceptre of the world, approached the frontiers of China as forbidden ground, and recoiled at the insurmountable obstacles which precluded their farther progress in the career of victory. Thus isolated from the world, and fortified against foreign invasions, China raised its head and preserved its existence, whilst all the empires around it, how powerful soever, decayed and became a prey to the mighty spoiler. The Assyrian, Babylonian, Persian, and Grecian monarchies, have successively occupied Western Asia; new empires have risen upon the ruins of fallen greatness; the countries have changed their aspect; new nations and languages have sprung up;—but China has undergone, in the meantime, few changes. The invincible Romans have long fled before the conqueror; Europe has repeatedly been overwhelmed by swarms of barbarians; it has been divided and subdivided,

and wholly remodelled according to the choice of the new occupants; yet China has kept up its ancient customs, and retained the race which from time immemorial inhabited it. When, finally, hungry barbarians encroached upon its territory, and afterwards conquered it, the victors were lost amongst the myriads of its original inhabitants, and after a few generations, amalgamated with the conquered. Whilst civilization has advanced with rapid strides, taking an extensive tour over the globe, it was not able to overstep the barrier which an anti-national Chinese policy created around the Celestial Empire. Still it is absolutely separated from the whole world, and views with indescribable contempt every other country. To draw a line of demarkation, it assumes the title of Celestial, and styles itself—the Middle Kingdom; all other nations are barbarians, doomed to live at the extremity of the square-cornered earth, or upon some small islands in the four seas which surround the Middle Kingdom. Conscious of its majesty, which is enhanced by a venerable age, it assumes the universal empire of the world, keeps the barbarians in subjection, sways the four seas, and always rules by compassion. With equal tenderness it embraces all countries, but at the same time leaves distant barbarians to their lot, if they are so stupid as not to acknowledge the supremacy of the only civilized nation in the world. Considering even the presence of barbarians contaminating and destructive to its ancient institutions, it keeps them at a respectful distance, and stigmatizes with the ignominious appellation of traitorous natives, those of its degenerate sons who dare to mix with so vile a race.

The limits of Asia are strongly marked by natural boundaries. To the east and south, it is bounded by the ocean, towards the north by perpetual ice and snow, and only connected in the west with other parts of the globe. But even there, seas and chains of mountains divide it from the

continents of Africa and Europe. Down from Behring's Straits, to the neighbourhood of New Holland, it is on most parts of its extensive coast studded with numerous groups of islands. The whole extent of Asia amounts to one hundred and fifty-four millions of English square miles; it presents a surface as varied as its climate, and yields upon its wonderfully diversified soil, a greater multiplicity of productions, than any other of the large continents can boast. Central Asia forms an elevated plateau, whence high chains of mountains branch off in every direction. The Mustag, or Imaus, extends towards the west, and stands in connection with the Ararat, Taurus, and Caucasus; whilst a southerly branch forms the Kentisse, and Himalaya, and runs through the midst of the peninsula of Hindostan, under the name of Ghauts; at the same time dividing the peninsula beyond the Ganges, and having reached the southernmost point of Asia, it reappears in the fancifully-shaped islands of the Indian Archipelago, which are nothing else than the plateaux and peaks of the self-same chain. Towards the north it appears to lose itself, its passage being interrupted by a formidable and very elevated plateau, the desert of Kobi, or Shamo, but it branches off to the west, through Tatary, under the name of Alak, joins the Beloor mountains, and almost reaches the Uralian chain. Towards the north of Shamo, it reassumes its grandeur under the name of Bogdo, some of which branches run through Chinese Tatary, and terminate in Japan, under the name of Zangai. Even the inhospitable regions of Siberia are dissected by a branch of the Bogdo, which assumes the name of Altai, and another chain, the Daooria, turns eastward from the lake Baikal, as far as Kamchatka. The northwest and south of China is intersected by some of the straggling minor branches, whilst the central part forms an extensive flat. To be duly acquainted with the skeleton, which composed the

groundwork of the great continent, is absolutely necessary, in order to trace the course of the rivers, to account for the climate, and to find out the reasons for many revolutions and natural phenomena, which would be otherwise hidden. The mountains of Asia, viewed in their connection, are a stupendous monument of the masterwork of Almighty power; they vie in extent and height with the American chains; they exceed every other work of nature in grandeur, whilst they form the natural boundaries of countries, and separate nation from nation.

One great, distinguishing feature in the formation of the Asiatic continent, is the great number of lakes, and stagnant waters, which have a brackish taste, on the plateau. They extend in regular order to the four quarters of the globe. The westernmost, the Caspian sea, is the largest lake in the world. The plains of Central China are interspersed with numerous reservoirs. They are to be found likewise in the southern parts of Siberia, and in Tibet. We are unable to account for the existence of such large masses of water, without any communication with the ocean, unless we suppose that they are connected by some subterraneous passages. The elevated regions of Asia send forth many majestic rivers. Whilst some of them are lost in its arid steppes, others, after a course of more than a thousand miles, reach the sea. The longest, which has very few equals on the globe, is the Yang-tsze Keang, the celebrated girdle of the Chinese empire; its length is computed to be two thousand two hundred and eighty miles, with its compeer the Hwang-ho—Yellow River, which is, however, only one thousand nine hundred and eighty-four miles in length. The Lena and Obi, in Siberia, vie with the Yang-tsze Keang; nor are the Amoor in Mantchouria, the Irawaddy, Brahmaputra, Indus, Ganges, Menam, and Menam-kom, in India, and the Euphrates, in Western Asia, at all despicable. No country in the world has laid its rivers under greater

contribution than has China. The sea which washes the shores of Asia, forms in the southern parts considerable bays, and on the eastern coast excellent harbours. It is here where it gradually recedes, and it has even been presumed, that all the tract of Keang-Soo province, between the Yang-tsze Keang, and Hwang-ho, was originally alluvial soil; also, that a part of Pe-che-le province has been gained from the sea.

The climate of Asia is singular in its kind. Those regions situated in the tropics are less subject to scorching heat than the countries under the same latitude in Africa and America. South-western Asia, being contiguous to the arid deserts of Africa, participates both in climate and soil with that continent. But the central parts of Asia, being so much elevated above the sea, in the neighbourhood of snowy mountains, and bordering upon the regions of intense cold, have a very rigorous climate. The same remark applies to Eastern Asia, though the causes are here different. The northern extremities of this continent present eternal ice fields, with all the horrors of the Polar regions. Sudden changes are very common; dense mists envelop the atmosphere during the winter season, and even in the hottest months of the year, the northern gales blow down so great a quantity of vapour, that whole countries are obscured by the gloom they spread. The winds in Asia, on account of the mountain ridges, are more regular than in any other country. The monsoons of the southern regions are generally known beyond the tropics. North-easterly and north-westerly breezes are, at least, nine months out of twelve, prevalent. From all this it is apparent that cold is the predominant temperature of this continent.

The geographical situation of Asia, the chains of mountains which intersect it, stamp a distinct character upon the different countries belonging to it, and particularize the

nations which inhabit its respective territories. In drawing a general outline, we should consider Eastern Asia as closely allied to the central part, and even to the north. Beyond the Indus new regions are laid open to our view; and all the countries to the south of Himalaya bear to each other the greatest resemblance. Their soil, productions, and inhabitants have a characteristic sameness; and, at the same time, a marked difference is everywhere visible.

When we compare China with the other countries of Asia, it is, perhaps, the most fertile of them all, though it owes much of its productiveness to its inhabitants. It has neither the deserts nor sterile tracts of Hindostan, nor the steppes of Central Asia. Those parts which are situated in the latitude of Western Asia are, in every respect, far inferior to it; though the islands of the Indian Archipelago, which are clothed with perpetual verdure, would scarcely, in the highest state of cultivation, yield more than the central provinces of China. Japan alone can be compared to it. Cochin-China and Siam would not, perhaps, be inferior to it were they inhabited by a race equally industrious, and not enervated by a tropical sun. On the other hand, the dependencies of the Chinese empire belong to the most sterile upon the globe, and form a striking contrast to the country which dictates laws to their inhabitants.

The natives of Southern Asia are naturally of a feeble frame; the inhabitants of the dreary ice-fields of the North are a dwarfish race,—both the extremes of temperature proving detrimental to the human kind. Central Asia is the habitation of nomades, inured to all the hardships which man can possibly undergo; whilst the Chinese generally participate both in the effeminacy of the south and the robust frame of their western neighbours. The Western Asiatics have much of the idleness of their eastern countrymen, owing, perhaps, to the wretched

governments under which they live; whilst in mental capacity they are in no respect inferior to the Chinese, whom they greatly excel in warlike habits and courage.

It is not now our object to particularize the races which inhabit this continent; we only wish to hint that the race to which the Chinese belong is by far the most numerous tribe in the world. The Indo Chinese nations, Japanese, Corean, and Tatar tribes, as far as our personal observation goes, very much resemble each other in their outward features. The Caucasian races come the nearest to the nations in Europe; the inhabitants of Hindostan are quite distinct; the nations of the Indian Archipelago seem to form the link between the Hindoos and Chinese; whilst Western Asia contains a mixture of people, alloyed with the blood of the roving shepherds of Scythia, or known as an original race which sprung up in Arabia, and imprinted their features upon all the nations whom they conquered.

Viewing the Asiatics in another light, we meet in Central Asia with needy conquerors, who fought for subsistence and rapine, and laid the foundation of large empires. In China we have to look for industrious agriculturists, void of a pernicious ambition, but haughty and oppressive when in possession of power to prescribe laws; on the other hand, cringing and willingly bowing under the rod of a foreign tyrant. We see in Hindostan pusillanimous nations, but by no means so indolent as the islanders of the Archipelago. In the Trans-gangetic peninsula, we observe the qualities of the Hindoos and Chinese blended, but the former predominant. The natives of Western Asia present the medium between the hordes of the steppes and the industrious Chinese, yet the wandering Arabs resemble the former very nearly in their pursuits. There is little resemblance between the languages of the Chinese and Tatar, but the Indo-Chinese tongues are nearly related to

it. Upon the various dialects spoken by the inhabitants of the extensive Siberian regions, we have nothing to remark. The Sanscrit dialects seem to be confined to Hindostan, though, unlike the Chinese, a few kindred traces are found amongst the Asiatic islanders. The dialects of the Caucasian mountains are a perfect labyrinth, and, perhaps, not reducible to a common stock; this is less the case with the Tatar tongues, which bear at least some affinity to each other. In the West the Semitic dialects, which are very similar, prevail; whilst the Persian intimates a common origin with the Germanic tongues. Religion has greatly influenced the manners and habits of the Asiatics; Asia is the cradle of all religions that have gained any considerable ascendancy over mankind. Budhuism has spread the farthest; its superstition extends over the eastern and southern regions; next to it is Hindooism, its enormous ally. Mohammedism has merely gained a footing in the western parts, and is acknowledged by the islanders. Alas! the precious Gospel is little, or not at all, known amongst nations, whose attachment to the grossest absurdities is quite characteristic. Weighing all the good and bad qualities of the respective nations in an impartial scale, we do not hesitate to award to the Chinese the palm of superiority over all other Asiatics; but comparing the whole mass with the inhabitants of Europe in the present age, we look up with veneration to the spirit of improvement which has constituted the latter the umpires of the world. Once they were on a par, they even fell beneath the Chinese; but now they have risen to a height almost to dazzle the Asiatic eye.

CHAPTER II.

GENERAL OBSERVATIONS UPON THE GEOGRAPHY OF THE CHINESE EMPIRE.

To enable the reader to form a correct idea of this vast empire, it is requisite to present him with such a general view of the subject as to comprehend the whole at a single glance.

Whether we regard it as the most ancient state, or as an empire, which comprises the third part of the human race, China claims our highest regard, and will amply repay the labour we bestow upon it. In extent it comprehends the tenth part of the habitable globe, and its whole constitution is so singular, that we are induced to tax the patience of the reader, to guide him through this interesting part of the world. It has now, perhaps, reached the summit of its greatness; its territory was never more extensive, its population never more numerous. Though Kublai, the Mongol conqueror, ruled over a larger tract of country, the various parts of it were neither so well combined, nor was China Proper filled with so many myriads of inhabitants.

When we speak of the Chinese empire, we comprise the whole territory. To the north it is bounded by the frozen

regions of Siberia, from which it is separated by the Daourian, a branch of the Stanavoy mountains, the Sayamenoi, Little Altai, and Uluk Tag mountains, and stretches as far as lat. 53°. The ocean, to the extent of 3600 miles, washes its eastern coast. No country on the globe has such an extensive coast situated in such a variety of climates, including the island Segaliën, over which the Mantchoos retain a nominal government. It reaches 144° 40′ longitude, east of Greenwich. It is not so much indented as Southern Asia, but possesses excellent bays and harbours.

To the north-east, it is separated from the Straits of Segaliën; the Channel of Tatary, and the Japan sea intervene between the main and the Japanese islands. The maritime coast is interrupted by Corea, which forms the south-eastern boundary of Mantchouria. The Gulph of Pe-che-le, and the Yellow Sea, wash the coast of China Proper, and the Formosa Channel separates it from the island Tae-wan. The southern coast is washed by the Chinese sea.

Its southern frontiers are—the Gulph of Tonkin, Tonkin, the states of the tributary Laos, the Birman empire, Hindostan and Cashmere. A small river and artificial boundary separates it from Tonkin and Laos; the Birmah frontiers are not well defined, but the Himalaya mountains draw a distinct line between the Chinese empire, Assam, Bhotan, Nepaul, the British Indian possessions, and Afghanistan. The southernmost point is the island of Haenan, which extends to about 18° latitude, whilst the projecting promontory of the peninsula Luy-choo, reaches only to latitude 20° 30′, and forms the southernmost point of the main.

The western frontiers are less accurately defined; it borders upon the territory of the independent Tatar tribes, or Little Bucharia; the Beloor and Alak mountains, and

the lake Palcati, constitute a part of this boundary; whilst the frontier between the Hassacks or Kirghis is entirely imaginary. It may be said to extend to 70° longitude east of Greenwich.

Thus its utmost breadth amounts to 74° 40′ of longitude, reckoning from the eastern extremity of Segaliën in Mantchouria to the Beloor mountains, the frontiers of Turkestan, that is, about 3460 miles. Its length is about 33° of latitude, from the Stanavoy mountains to the southernmost extremity of Luy-choo, about 2000 miles; its surface may be therefore fairly computed to amount to seven millions of square miles, an extent of territory which places the Chinese empire next in rank to the Russian colossus. As to the population, we give the gross amount of 360 millions, and reserve the dissertation upon this subject to a particular chapter.

The Chinese empire is divided into China Proper; and China and its dependencies. Though the colonial possessions are superior in extent to China itself, in other respects they are vastly inferior to it, being mostly deserts with a straggling and rapacious population. But for the security of the empire, it is necessary that the wandering hordes of these countries should own the Chinese sway; for otherwise, the frontier provinces might become a scene of carnage and devastation, by the frequent inroads of these barbarians, as was formerly the case. Though such a line of policy is exceedingly palatable to a Chinese statesman, and has recommended itself by its practical advantage, the wandering tribes whom it concerns do not agree so fully upon the subject, as to be quiet spectators, when their territory is incorporated with that of the great nation. They have shewn a very refractory spirit towards the celestial rulers, and so far forgotten the loyalty they naturally owe to the political father of mankind,—Heaven's son, as to shake off the yoke imposed upon them. In

such cases the Chinese diplomatic body does not immediately declare war, but only issues fulminating edicts, considering paper and ink cheaper than powder and shot, and dictatorial sentences more harmonious than the roar of cannon.

If these paternal admonitions, however, will not quiet those fierce and stupid barbarians, an army slowly advances, a battle is fought, either imaginary or in reality, —for this matters nothing, as all depends on the flaming account, which is inserted in the Peking gazette. If after all the victories on record, the rebels are not yet extirpated, the efficacy of silver and gold is tried upon the principal leaders; and it is worthy of remark, that these metals possess greater efficacy to inflict a mortal wound upon the heart, than even steel and lead. The immediate result of such a measure is generally a surrender of the leaders, who begin to be pierced by repentance, and to experience the transforming influence of the celestial empire. The warlike Mandarins are then at liberty to give some proofs of their valiant disposition by cutting off the heads of prisoners, and sending a few famous characters to Peking, that the emperor may exercise his paternal clemency, by cutting them piece-meal. The chiefs who have proved traitors to their countrymen, are on the other hand highly honoured and rewarded, but kept under a strict surveillance, and on the slightest suspicion removed to the other world.

Such have been the measures, whereby these fickle barbarians have been kept in due subjection. Marriage alliances with the imperial family, fits the most eminent and powerful Mongol princes for the Chinese throne. The Lamas of Thibet, are bound to advocate the Chinese interests amongst their countrymen, because the imperial family favours their religion, and pays the utmost veneration to the Great Lama.

The Chinese empire presents the greatest variety in its

possessions. Let us compare the desert of Cobi, with the fertile plains of Keang-nan Province; the inhospitable regions of Mantchouria, and Mongolia, and the sultry tracts of Kwang-tung, and Yun-nan, with the bare Steppes of the northern and western parts, where scarcely a shrub grows, and the southern provinces overgrown with jungle, and abounding in primitive forests. There are extensive flats, where not a drop of water is to be found, where not a grain of corn grows, and there are swampy regions of great extent adorned with verdant fields, richly irrigated, where not a single spot is left uncultivated. The productiveness of the central provinces exceeds all belief; but in other parts, despite of perseverance and hard labour, nothing can be produced. We meet with plains several hundred miles in extent, and again with mountainous territories, which strongly remind us of Switzerland. Whole provinces exhibit nothing but the habitation of man, one house joins another, hamlet follows hamlet, village runs into village, and large cities spring up as by enchantment; whilst in other parts scarcely a hut of a solitary shepherd is to be seen, villages and cities are entirely unknown, and the footstep of a human being is scarcely to be found. Here we see the unwearied husbandman, incessantly employed in the cultivation of his ground; there we perceive thousands of boats covering the surface of rivers, and numerous junks plying backwards and forwards on the coast and crowding the harbours; and in other parts we find the lazy nomades driving their cattle and substituting the camel for the junk and river boat. In some districts we may observe the hardy mountaineer gaining a scanty subsistence by hunting and delving in the bowels of the earth; or discover the roving Mantchoo, in search of the Gin-seng; whilst in other districts a wild beast is unknown, and sport is as little practicable as skating in the Indian Archipelago. If we take the wild

mountaineer, who lives in sturdy independence, on inaccessible crags, and compare him with a polished Chinese—how great a difference do we perceive between them! What a contrast does a blood-thirsty Turkoman, or a warlike Mongol, present to a peaceful Chinese peasant, or an effeminate mandarin! Look at the gourmands of birds-nests and sea-slug, and then behold the Tatar, who does not disdain raw putrid meat. Compare the superstitious and bigotted Tibetan and Mongol, with the atheistical tribes of Chinese literati. These various nations, with their striking peculiarities, are united under one head, ruled by the same government, constituting a whole, a living automaton, which is put into motion according to pleasure, with magical celerity, at Peking. No distance of place, no difficulty of communication, no perplexity can permanently stop one wheel in the great machinery. Surely Napoleon might have envied the Chinese emperor his wonderfully arranged government!

We have noticed the great diversity that exists in the Chinese empire; at the same time, in no country is there so much sameness. This remark indeed applies principally to China Proper. There is one language, one character, to express ideas,—similarity of manners and rites, pursuits and thoughts. It would have been difficult for the inquisition to single out many Chinese as victims for the holy office, for the Chinese reason according to established customs, entertain no new thought, and never doubt of what the ancients have transmitted to them. Many a European despot would have found it an easy thing amongst them to command unity of thought, to settle dispute by a veto, and to fetter the human mind; and he might regret, that he was not born emperor of China. The sameness of the Chinese mind extends to all their work. Cities, temples, fields, &c. are with slight alterations alike all over the empire.

It has often been asserted, that China has everything it

can desire. A climate so varied, a soil so diversified, must naturally yield a variety of produce adequate to all the necessities of the population. Yet there are articles, which must be brought from abroad, without which China would be in a wretched condition. The plenty so often talked of, does not really exist. A superabundant population exhausts all its resources, and would exhaust them were they far more numerous than they are. To look for this plenty in the dependencies of China, is quite out of the question; for the abundance of the Tatars would be, in our opinion—want.

In extent of territory, China Proper stands to its colonies as one to thirteen:—in the number of its inhabitants, as forty to one, or thirty to one,—a contrast without parallel, as it comprises, in its limits, the most and least inhabited parts of the earth. Its natural boundaries being well defined by mountains, rivers and deserts, the Chinese added to the natural fastness by erecting the Great Wall in the north, which, doubtless, is the eighth wonder of the world. Thus cooped up in a corner of the earth, and cut off from all intercourse with foreign nations, the Chinese empire flourished until it became a prey to domestic quarrel, and attracted the hungry barbarians of the desert. The kingdom is naturally divided into two nearly equal parts by the Yang-tsze-keang. The southern provinces, Yun-nan, Kwei-choo, Kwang-se, Kwang-tung, and Tokiën, are separated by a branch proceeding from the Himalaya mountains, from the northern. The Hwang-ho and Yang-tsze-keang, include a valley, which constitutes central China. The boundaries of the north are strongly marked by the Hwang-ho, and the west, comprising Sze-chuen and Shen-se, is either separated by the Great Canal, or small ridges of mountains which rise in the frontiers of Honan and Hoo-kwang. This natural division is very striking, and has accordingly served the Chinese as a basis on which to found a division of their whole country into provinces.

Wherever the coast is mountainous, China is studded with islands, generally very barren at first sight, but on a nearer approach, fertile and productive. If the sea continues receding, it may be eventually joined to Tae-wan and Hai-nan; but this period is still far distant, though the land increases every year on both sides. It is very evident, that the eastern parts are much lower than the western, as the land, in running towards the sea, gradually slopes. No country in Asia, and perhaps few in the world, is so admirably adapted, on account of its situation, climate, and soil, to feed so many millions of men.

The most fertile, but least profitable part, being incorporated with China Proper, is Mantchouria: the southern part is separated by a chain of mountains from the northern; it vies in fertility with Keang-nan and has lately been made tributary to human wants, by the industrious Chinese of the opposite coast. Tchitchahar, the north eastern province, is an extensive wild, where the hand of man has scarcely touched the virgin soil; this applies likewise to Kirin district, which is separated from Tchitchahar by a ridge of mountains, the same as runs from north to south, throughout the whole peninsula of Corea, and forms the Japanese islands. Lean-tung, the southern province, was from time immemorial considered a part of China; but, like the Netherlands in Europe, has constantly been an object of strife between the Tatars and Chinese, until the present dynasty put an end to altercation, by uniting Mantchouria and China Proper under one head. The political advantages arising from this measure are surely great, and could never be counterbalanced by putting a native Chinese upon the throne, and expelling the usurpers, a proceeding, which would at once give rise to perpetual wars.

We are so accustomed to the names of Tatar and Tatary, that we bestow them as indiscriminately as the ancients did the denomination of Scythians, and as the

wise Chinese of the present day do that of Barbarians. That the inhabitants of Central Asia, though of different tribes, and speaking various languages, very much resemble each other, is doubtless a fact, nor would it be at all improper to apply a generic name to them; but in speaking of them individually, we ought to keep in mind, that they form distinct nations, as different from each other as the various nations of Europe. The name of Tatar is likewise used by the Chinese; but we ought not to follow them too implicitly, because they are forced to generalize the names of foreigners on account of their ignorance. We make this remark to obviate future mistakes.

The central part of Asia, exclusive of Tibet, contains five grand divisions, viz.—The extensive territory to the south of Siberia; Mongolia Proper; west of it Soungaria; Turkestan, to the east of Great Bucharia; Tangout or Kokonor, to the north of Tibet; and in the midst of these countries, the steppe Cobi, with the oases of Hamel and Lop. This is then the proper abode of Tatars, the original seat of the Huns, Turks, and Mongols,—a bee-hive of mankind, who have continually recruited the effeminate Asiatics of the south, conquered all Asia, and a great part of Europe, overthrown the Roman empire, founded new kingdoms, swayed the world, and again sunk into oblivion; all these tribes acknowledge, at this moment, the supremacy of China. Russia has likewise shared in the spoil, and only a few tribes have maintained their independence. Since their invasion of Europe under Gengiskhan, they have been called Tatars, and their country Tatary, though some geographers have adopted the appellation of Chinese, Russian, and Independent Tatary, to settle the distinction and boundaries of the Asiatic steppes. By far the greater part belongs to China; for nearly thrice as much as the whole extent of China Proper is under the sway of the Celestial Empire.

Mongolia claims the first rank; its divisions are regulated by the situation of the desert of Cobi, which properly belongs to it. The country of the Kalkas is situated between the Altai mountains, and to the north of Cobi; to the south-east of the desert, another district extends as far as the country of the Hassacks; Kokonor lies between China, Great Bucharia, Afghanistan and Tibet; whilst the regions of Ouliasoutai are situated to the north of the western Kalkas. This is the division of the Chinese, who appear to know more about the dreary desert than ourselves. But we are entirely in the dark, as far as it regards particulars, though we should be very little benefitted by an intimate knowledge of these inhospitable regions, which scarcely seem to be destined for the habitation of a civilized people.

Soungaria is now a small district, the districts Oroumtchi and Barkoul having been incorporated with the Chinese province Kan-suh. It is situated between China, Mongolia, and Great Bucharia, separated from each of these countries by mountains, and subject, with Turkestan, to the same government, which is fixed at Elc. Turkestan, the cradle of those heroes who overthrew the Byzantine empire and conquered India, lies to the north of Cobi, is separated from Great Bucharia by the Beloor mountains, and borders upon the country of the Hassacks. Since the exterminating wars, waged by the Chinese emperors, colonists occupy the habitation of the aboriginal savages; most of them are Chinese, who would overrun the world if they were permitted to do so.

There remains only Tibet, a country the least known, but famous for its religion, its mountains, and the severity of its climate. Its situation is such as to give a sombre cast to the reserved inhabitants. Never did a conqueror come forth from Tibet, nor was it ever conquered by a foreign power; for the Chinese obtained by stratagem, what their arms

could never have effected. The inaccessible mountains, the perpetual snow, and awful cold, joined to the poverty of its inhabitants, were the safeguards of Tibetean liberty. It borders upon Afghanistan, Bucharia, Hindostan, Kokonor, and China; but it is quite a country in itself, more so than even China. Both the Chinese and Europeans divide it into two parts—Anterior and Ulterior—Great and Little Tibet,—a division which is founded upon the situation of the respective countries. It is a better bulwark to China than the strongest fortresses. We view it as the Switzerland of Asia upon a grand scale, and should find still greater resemblance, if the inhabitants were animated by the same spirit of liberty, which is the characteristic feature of the Swiss in Europe.

We might have added to the Chinese dependencies Corea and the Loo-choo islands, if we were persuaded that the country of humble vassals belongs of right to the liege lord. The Chinese quite agree to this; but then they are not satisfied to number these two countries only amongst their vassals, but include likewise Great Britain, Holland, and other kingdoms; so that a small part of the globe only can be considered free,—an assertion which Western Barbarians would be rather inclined to contest.

The three greatest empires of the world, border in Asia upon each other: both the Russians and the English are neighbours to the Chinese. Each of the former could crush the unwieldy Chinese fabric; Russia would rule with a rod of iron over slaves; England would consolidate its conquests by an Indian-colonial policy; but before either of these two nations would yield to the other, they would exhaust their individual strength. Thus the peaceful Chinese have nothing to fear from abroad; their empire will continue to exist, even during a state of decay, until the mighty hand of God annihilates it.

CHAPTER III.

(CHUNG-KWO.—TANG-SHAN.—TEEN-CHAOU.)

GENERAL VIEW OF CHINA PROPER.

THE name which we have given to this eastern empire, was very likely introduced by the Chinese emperor Tsin-che-hwang-te, whose fame and exploits extended over a great part of Asia. Tsin, Chin, and Sin, were thus, from the second century before Christ, generally used to signify China. The Chinese themselves never dreamt of naming their country after a family, whom they considered as base tyrants and usurpers, whilst they glory in being called after the celebrated dynasties of Han and Tang, but generally adopt the name of Chung-kwŏ, Middle Kingdom. The respective dynasties have bestowed on their country the patronymic names, which they adopted in ascending the throne; thus the former dynasty styled China-ta-ming-kwŏ, the Empire of Great Intelligence; whilst the present family has called China, Ta-tsing-kwŏ, the Empire of Great Purity. In government papers, wherein the Chinese empire is mentioned, it assumes the high-sounding title of Teën-chaou, Celestial dynasty, or empire; for it is implicitly believed, that Heaven entrusted this great empire, with the dignity of ruling as a vicegerent over the earth; its universal empire is, therefore, heavenly, or celestial. Heaven's son is at the head of affairs; all the officers of government participate more or less in this celes-

tial dignity, and the whole nation is bound in duty to execute the decree of the Azure Heavens. In contradistinction to Barbarians, they are called Flowery Natives, to point out their qualities and superiority over those forlorn barbarians, who form the link between the beasts of the field, and the intelligent and showy beings of the Middle Kingdom.

The frontiers of the east and south, are the same as are assigned to the Chinese empire in general; towards the north it borders upon the territories of the Mongol Tatars, belonging to the Ortous; on the north-east it adjoins to Lean-tang, and the Great Wall, which is now crumbling to pieces, forms the boundary. It borders to the west upon Soungaria, Kokonor, and Tibet, and the territory of the Sefans; small branches of mountain ridges intervene here between China and the adjacent countries.

It extends to about 42° latitude, whilst it stretches as far as 20° 40′ latitude, exclusive of Hae-nan, and takes up the whole space from longitude east Greenwich 97°—122°, thus containing 22° degrees of latitude, and 25° of longitude, and a surface of five hundred and thirty-seven thousand square miles.

It is so situated as to command all natural advantages. This can never be felt more sensibly, than when we pass the frontiers, where all the advantages which climate, soil, and industry have obtained, vanish in an instant. Scarcely have we crossed the Great Wall, when we immediately enter cold and inhospitable deserts, which form a glaring contrast to the flourishing districts of Shen-se and Shan-se. We have not to travel far beyond the western frontier, in order to feel regret on account of the country we have just left. If we proceed in a north-westerly direction, we find ourselves very soon in the Sand-sea of Asia, where even the common necessaries of life entirely fail. Travelling due west, we lose ourselves amongst mountains, crags, and

rocks, amongst precipices and dangerous passes; in a country having a rigorous climate, and producing scarcely any thing. The south of Asia generally, might be exceedingly alluring, if the natives had not neglected the soil. How great is the difference we observe in traversing Yunnan province, and travelling over Burmuh and Assam. The latter countries seem to be one jungle, when compared with the productive and well cultivated regions of the Chinese province. Tonkin, though much resembling Kwang-se in soil, climate, and productions, is far superior to it in point of cultivation. Even Corea, though enjoying a temperate climate, and having adopted the laws and customs of China, is a wilderness, when compared with the projecting peninsula of Shan-tung. We need not wonder, therefore, if the Chinese are proud of their country, and view Barbarians with utter contempt. Their immediate neighbours cannot surely claim their esteem, nor can the territory they inhabit awaken any exalted idea in the breast of the Chinese, about the regions which lie beyond the confines of the Celestial Empire.

It is very evident, that the ancient Chinese have occupied every spot, which could be cultivated, on the principle, which actuates the colonists in Australia, at the Cape, and America. The erratic Barbarian tribes, had either to betake themselves to the mountainous districts, or to emigrate to the deserts. Though they in their turn retaliated, by forcibly seizing upon those territories, which their ancestors inhabited, and devouring the fruits of hard-earned labour, when they had been cultivated by the industrious Chinese: they have never been able to re-occupy their ancient possessions. Instead of maintaining their sway, they have been driven further and further to the west, by the Chinese, who would have extended as far as the Caucasus, or even into Europe, if the regions of Central Asia could only be rendered tri-

butary to their iron industry. They are so prolific a race, that they soon amalgamate numerous tribes, and scarcely have them a vestige of national distinction. The Mongols and Mantchoos, who became the lords of the Celestial Empire, have never been able to keep themselves separate from the Chinese, but, on the contrary, are lost amongst the myriads of this great nation.

We have already hinted at the natural division of China Proper. The chain which runs along the northern frontiers of Yun-nan, Kwang-se, and Kwang-tung, and separates Fokiën and Chĕ-keäng, from Keang-se, is by far the most considerable. But the mountains have not that awful grandeur, and forbidding aspect, which characterises the Tibetean and Caucasian. The province of Kwei-choo is the Chinese Switzerland; it possesses few plains, but is entirely a mountainous country. Another small ridge runs from Kwan-tung, in a northerly direction, and separates Keang-se from Hoo-pih and Hoo-nan. It is greatly inferior to the large ridge, and may be said to consist only of a ridge of hills. Sze-chuen is bounded by a chain of mountains, which runs in a northerly direction, and then passing towards the east, constitutes the northern confines of the Yang-tsze-keang plain. Shan-se and Shen-se is likewise intersected by mountains; the same applies to Kan-suh and Shan-tung. Honan and Keang-soo differ entirely; both provinces are one level plain, so low, that the coasts are subject to inundation from the sea, and the interior is liable to be flooded by the Hwang-ho and Yang-tsze-keang, which commit dreadful ravages, notwithstanding the high embankments and dykes.

As the emigration of the nations proceeded from the west, the first traces of the Chinese are to be found in Shen-se and Shan-se. But they were very soon allured by the fertile plains of the Yang-tsze-keang and Hwang-ho. Pe-che-le, Honan, and Shan-tung were occupied in succes-

sion; so Hoo-pih and Hoo-nan. Though we are unable to trace their gradual progress, we know that the provinces south and east of the large chain were peopled by them at a much later period. This is, perhaps, the reason why the aborigines of these regions, the Meaou and Yaou tribes, have maintained themselves so long in their possessions, and even now bid defiance to whole armies in their mountainous fastnesses.

The geography of China is better known, than that of many other countries in Asia. The natives themselves, having naturally a scientific turn, have bestowed much pains in describing their country. Even not long after the Deluge, the celebrated founder of the Hea dynasty, Yu, as we are informed in the Shoo-king, had the empire surveyed, and engraved the maps of the nine districts into which he divided it upon nine brazen vessels, which were kept in the palace as a palladium of the empire. The map is still extant, though exceedingly rude and imperfect; it furnishes us with some ideas of ancient China, just emerged from the Deluge, and still partly suffering under the dreadful consequences of this calamity. The course of the rivers, and even the outline of the coast, differs widely from its present formation, and though we allow a great share to inaccuracy and ignorance, we are nevertheless tempted to believe that the physical situation of China has undergone considerable changes during the lapse of 3,000 years. It is rather remarkable, that the division of the country made by Yu was instituted with the view of levying taxes in a proper manner, and regulated according to the natural productions of each district.

Yu had many imitators, who, however, made only partial improvements; for it would be the greatest arrogance to pretend to be wiser than the ancients, who concentrated in themselves the wisdom of many ages to come. The great Kublai and Kang-he, both foreigners, overstepped the

bounds prescribed by antiquated custom. The latter especially made it a point of constant study to acquaint himself with the country over which he ruled. The survey of the Jesuits, which he ordered, is a lasting monument of his wisdom, and of the skilfulness of those whom he employed. We only regret that his successors did not lay down this survey as the basis upon which all correct science of geography should be founded. They retained some of the improvements; but, neglecting mathematical geography, they presented charts as inaccurate and clumsy as they could possibly be drawn. The orthodox tenet, that the earth is a square, likewise contributed towards retarding the progress of the geography of the country. It would have been exceedingly profane to construct a map without the four seas, and the Middle Kingdom surrounded with paltry islands. The writer has in his possession a chart which was lately published by order of the Emperor; it presents a gorgeous picture of China; places Africa, Russia, and England in the north-western corner, as some bits of islands, separated by narrow straits. A Chinese atlas, and a short description of the empire, published about ten years ago at Canton, by a priest, who had enjoyed the instruction of an European, gives a better outline, but it is likewise extremely deficient in mathematical construction, though it is the best ever published by a Chinaman. A Chinese admiral, not long ago, favoured the world with a directory for the navigation of the Chinese coast, and he gives the charts of the whole; yet, as he was unacquainted with degrees of longitude and latitude, many places and islands are at least 300 miles out of their proper position; in fact, he has not even given a faithful outline of the coast.

The geographical works, which describe the whole empire and its dependencies, are by no means scarce or scanty. Every district of any importance has found a

geographer, who describes it with the utmost minuteness, so that it would be an easy thing to collect a library of 3,000 volumes, which treat exclusively upon Chinese geography. We have followed, in our researches, the Te-yu, of the Ta-tsing-hwuy-teën-too, the Tung-kaou-keu-te, and the Ling-nan-tso-suh; the latter is a curious work, which describes the province of Canton; whilst the former are so circumstantial and dry, that the most patient reader can scarcely get through them. We have, at the same time, availed ourselves of the best works written by Europeans upon this subject, and have to acknowledge the great helps derived from the correct maps of the Jesuits, and their remarks upon the country they visited.

China Proper is divided into eighteen provinces. Beginning from the north, we have Pe-che-le, Shan-se, Shense, Kan-suh, and Shan-tung. The central provinces are Ho-nan, Keang-soo, Gan-hwuy, Hoo-pih, Hoo-nan, Keang-se, Tze-chuen, and Chĕ-keang. The southernmost are Yun-nan, Kwei-choo, Kwang-se, Kwang-tung, and Fokien. Every district is accurately divided into Foo, Choo, and Heën. Nothing can be more regular than this division, which combines, with the greatest simplicity, the greatest art, and reduces the administration to general rules. Apparent order pervades every thing which originates with the Chinese; yet these arrangements are mere theory. As far as the nomenclature in the statistics is concerned, they are correct, but they are little observed when applied to practical purposes.

We have given a general view of the principal mountain chains which run through the country; in speaking of each province, we shall be more particular upon the subject. The rivers next claim our attention. The Yang-tsze-keang, which is the largest river in Asia, and scarcely inferior to any in America, measures 2,281 miles in length. It takes its rise in the western part of Kokonor or Tsing-hae, the

southern division of Mongolia, and receives the name of Muh-loo-soo. Its sources are unknown, in about 26° 30′ long. west of Pe-king, and 37° lat. There seem to be three different branches, which flow in an easterly direction, and unite at a place called Woo-shoo-too-sze-too, in latitude 36. From thence the river runs south-east, and enters Sze-chuen province. Even in Tsing-hae many places are situated on its banks. This proves that the region around it must be fertile, and the river navigable. In Sze-chuen it takes up the Ya-long-keang, and afterwards receives the name of Kin-sha,—golden sand, or dust—perhaps because its deposits contain this metal. Here it runs directly south, until it reaches 28° lat., where it describes a short curve, and then resumes its southern course. Amongst the many tributary rivers, it receives the united Leang-shan-ho and Lo-yaou-ho streams, which run also in a southerly direction. Having proceeded as far as the frontiers of Yun-nan, in lat. 26°, it turns towards the north, through the country of the Meaou-tze, then takes suddenly a westerly course, and receives the waters of the Yang-keang, a very large river near Soo-choo, after having passed Ma-hoo-foo, the first large city on its banks. Its course is then north-east; Che-le-lew-choo and Keang-keën-heën are built on its banks. In lat. 29° 48′, long. 106° 40′, east of Greenwich, near Chung-king-foo, it receives the Keu-ho, or Tung-kean, a very large river. In its farther course through Sze-chuen, many considerable cities are situated on its banks; Chinese geographers have, therefore, compared it to the chief artery of China, and consider the regions around it the most fertile of the empire. When it has reached Kwei-choo-foo, it enters into Hoo-pih, between which and Hoo-nan, it almost forms the boundary. Its serpentine course is now nearly east; the cities Wei-choo, Elin-choo, and Kin-choo, are situated on its banks. It communicates with the Tung-ting lake, and

several others in this region, and is joined by the Han-keäng in long. 114° 10′ east of Greenwich, lat. 30° 40′, near Han-yang-foo. It then passes Woo-chang-foo, Wang-choo-foo, and Ke-choo, till it enters Gan-hwuy province. The river having received so many tributary streams, is here very large. Here it runs again north-east, whilst passing Ngan-king-foo, Chee-choo-foo, Woo-wei-choo, Ho-choo, Tae-ping-foo, and others. Near Nanking it runs due east; Kwa-choo, Ching-keang-foo, and minor places, are situated on its banks' eastward from Nanking. It disembogues itself in 31° 34′ lat.. and long. 120° 32′ east of Greenwich, where it is from 15 to 20 miles broad, and has formed by its alluvial deposit, the island Tsung-ming, with a great many banks. This river, by means of canals, stands in connection with the whole empire; it is the key to China and central Asia, and if there had been as much attention bestowed upon the Yang-tsze-keang as there is upon the Niger, we might already have discovered, by means of this river, a passage to Bengal and Birmah. When China is open to European enterprise, steam-boats will ply on its surface; and transfuse the blessings of civilization throughout all China.

With the other rivers we shall be very brief, as we wish to expatiate on them, when treating of the provinces through which they flow.

The most celebrated in history, upon which the Chinese look with as much veneration as the Egyptians do upon the Nile, is the Hwang-ho, or Yellow river. Its sources are in the neighbourhood of those of the Yang-tsze-keang, farther to the north, in the district of Sing-suh-hae. They have long been sought for, but have not yet been discovered. Its length is computed to 1984 miles, and it belongs to the second-rate rivers of the globe. It touches the frontiers of Sze-chuen, in its progress to Kan-suh, where it takes a north-easterly course, until it reaches Shen-se.

From hence it runs directly north into the territory of the Ortous Mongols. Having arrived at the desert of Cobi, it runs again south, separates Shen-se and Shan-se, then turns eastward, and runs through Honan, Shan-tung, and Keang-soo, where it disembogues itself in the Yellow Sea. Its course is rapid, and its waters mixed with a yellow clay; hence, the navigation upon its surface is very difficult, and the alluvial banks on its mouth, which extend almost eighty miles into the sea, form a barrier, which renders the entrance into it very dangerous and difficult. The Hwang-ho, as well as the Yang-tsze-keang, occasion frequent and most destructive inundations; and though Chinese industry has erected immense embankments, they often give way, and the country, for more than thirty miles in circumference, is flooded.

Between the Yang-tsze-keang and Hwang-ho, flows the Hwae-ho, in an easterly direction, through Honan. The Choo-keang, which disembogues itself at Canton, takes its rise in Yun-nan, and runs in an easterly direction through the Kwang-se and Kwan-tung provinces; its length may be computed at 600 miles. The Ho-li-keang likewise rises in Yun-nan, and waters the plains of Tun-kin. The Saluen, which flows in a southern direction through Birmah and Pegu, has its sources in Kokonor, but runs through Yun-nan. This is also the case with the Menam, the river of Siam, and the Menam-kom, the river of Cambodia.

The Chinese have greatly improved the advantages furnished them by their rivers for irrigation and navigation, by digging canals. The Great Canal, about 660 miles in length, a lasting monument of Kublai's enterprise and perseverance, is called by the Chinese, Yun-ho—Transit river, or Yu-ho—Imperial river. It begins at Hang-choo, the capital of Chĕ-këang, crosses both the Yang-tsze-keang and Hwang-ho, not far from their mouths, where they are only 100 miles distant from each other: it then enters Shan-

tung, after having traversed the whole length of Keang-soo, where it is supplied with water by the Wan-ho and Hwae-ho of Honan, and thus falls into the Pe-ho, a river which disembogues itself near Teën-tsin in Pe-che-le. It was dug principally with the view of facilitating the transportation of tributary grain from the provinces to the capital, but serves as a highway for all sorts of river-boats, being connected with smaller canals. The greatest art has been employed in protecting this canal from the ravages of the rapid Hwang-ho, and in furnishing the water requisite for the carrying of grain junks. In times of drought, however, there remain in many places not more than three feet, and the navigation is really difficult. Its sluices and dikes deserve our admiration, and give us a high opinion of the hydrographers who constructed the canal. In the province of Keang-se, two small rivers, the one which runs through Hoo-nan, and falls into the Yang-tsze-keang, and the other, which falls into the Choo-keang, and runs through Kwan-tung, have been joined to each other; so that a water communication by a circuitous route can be kept up between Canton and Peking. Yet the shorter road through the Mei-lin passes, is generally preferred. The whole empire may be said to be thus connected, which assists both transportation and the irrigation of rice fields, and gives to the Chinese empire all the compactness of an indivisible realm.

In the central part of China, there are several large lakes, from which the provinces Hoo-nan and Hoo-pih, (at the south and north of the lake)—have received their appellation. The principal is the Tung-ting-hoo, in Hoo-nan, which is said to be 220 miles in circumference. Several small rivers run through it into the Yang-tsze-keang. The Po-yang in Keang-se is not so extensive, but it also receives four rivers, which run through it, and disembogue themselves into the Yang-tsze-keang. Though this river is 300 miles from the sea, it is subject to the tides. Its picturesque

shores are the favourite spots where Chinese poets muse and write their versified prose. The navigation of this lake is dangerous, on account of the frequent tempests which rise on a sudden. The Tae-hoo, between Soo-choo, in Keang-soo, and Hang-choo, in Chĕ-keang, is celebrated for its great beauties in the environs, so that the name of the Chinese Arcadia is not unjustly bestowed upon this region. The Hung-sih-hoo, in Keang-soo, is situated near the junction of the Yellow River and the Great Canal, and is much visited by river boats, on account of its advantageous situation.

The appellations bestowed by the Chinese upon the provinces, require some explanation. We have already said that Hoo-pih, and Hoo-nan, derive their names from the lakes they contain. Kwang-se, and Kwang-tung, signify western and eastern width, on account of their breadth.—Keang-se, west of the river, the Kan-keang.—Ho-nan, south of the river, the Yellow River.—Chĕ-keang, from the river of the same name.—Keang-soo, the cheering river, from the majestic Yang-tsze-keang.—Shan-se, west of the mountains, and Shantung, east of the mountains, from the ridge which runs between them.—Sze-chuen, the four streams, from four rivers, which run in a parallel into the Kin-sha, or Yang-tsze-keang.—Kwei-choo, the rich district, probably on account of its metallic treasures.—Yun-nan, south of the mountains, from the clouds that constantly overhang the mountains, which separate it from Kwei-choo. The names of the other four provinces are more fanciful, and would only suffer a forced explanation.

What has been previously stated of the climate of Asia, may with certain limitations be considered as applicable to China. The monsoons of the tropics do not reach far beyond Canton city. The dreadful tornadoes, called ty-foons —a Greek word—generally occur during the summer sea-

son, and towards September. They are really awful, and perhaps worse than the tornadoes of the West Indies, but they do not extend far beyond Canton. The wind blows generally right along the coast. In the Formosa channel, north-easterly winds prevail nine months of the year; farther to the north, the north-westers are predominant. In the interior the winds are regulated by chains of mountains and other natural causes. The climate in general may be said to be salubrious, invigorating, and propitious to longevity; without the rigour of northern regions, and the enervating influence of the south.

CHAPTER IV.

NATURAL PRODUCTIONS—ANIMAL KINGDOM.

In giving a description of its natural productions, we do not confine ourselves to China Proper, but include the whole empire.

In China Proper, the domestic animals are in smaller quantities, than we find them in Europe. The Chinese prefer a vegetable to an animal diet; and were it otherwise, the greater part of the population are too poor to procure animal food. They have, besides, a strange aversion to milk and butter, and have therefore no inducement to feed cattle in order to obtain these articles. Beef, of all animal food, is the least in use among them; many Chinese abstain from it entirely from religious motives. Though if they even wished to indulge in this luxury, there are no meadows in which to graze the cattle, nor would an overflowing population admit of great herds of brute consumers. In the northern and western dependencies, the reverse is the case. There, the erratic tribes subsist upon meat, their whole riches consist in their cattle, and milk forms their beverage and food. Wild beasts are very rare in China Proper; for the country, with the exception of the mountainous districts, is almost entirely cleared, and affords no shelter for these animals.

The Chinese horse is very small and spiritless. We may ascribe this to want of attention to the breeding of

it. The Mantchoo horse is not much larger, but very hardy, and employed in husbandry. The horses of Shantung, and Sze-chuen, are very celebrated. In the north, the animal is far more frequent than in the south, and many thousand horses are annually imported from Mongolia to the north-western provinces; but the use of it is very limited, and the Chinese themselves are very awkward riders. The Tatarian horses are far inferior to the Arabian, they neither possess their fire, nor their proud gait and strength; but they are perhaps more hardy, and able to bear greater privation.

The camel is indigenous in the steppes of Tatary, and a few are also found in the northern provinces. The fat extracted from their flesh is used in medicine. Although the camel is as useful in Cobi, as in the deserts of Arabia, the Tatars pay less attention to it than the Arabs.

A diminutive species of oxen is very common, which is used exclusively before the plough. In the southern provinces the buffalo is every where to be met with. Pigs, a species which differs from those in Europe, by the formation of the head and neck, are the favourite domestic animals of the Chinese, which they rear with extraordinary care.

The sheep, though found in China, is no object of particular care to the inhabitants. In Mantchouria, we meet with very large droves; in western Tatary, the long-tailed race is found in the highest perfection, much larger than near the Caucasus; the Tibetian has a very thick and heavy fleece, and is so large and strong as to be able to bear burdens.

Goats are very numerous, especially in the hilly districts; they are small, and seldom give milk. Tibet produces the shawl-goat. They are of various colours, black, white, bluish, and of a shade lighter than a fawn, smaller than an English sheep, and straight horns. The stuff

which furnishes the shawl-wool, is a soft fur next to the skin, which has over it a covering of long hair. Notwithstanding repeated trials, this animal cannot be domesticated in other parts of the world. In Tibet is likewise the bharal, an animal which partakes of the nature of both the deer and sheep. It is the Ovis Ammon, and has a beautiful brown fur. It may be said, that the laniferous animals of Tibet are far more diversified than in any other part of the world. The Tibetians understand how to weave stuffs out of the wool, and to prepare the skins for exportation to China. To obtain lamb-skins of the finest quality, they kill the dam before the time of yeaning. Throughout the whole empire, there seems to exist only one species of dog, which nearly resembles the shepherd's dog in Europe. It is very numerous, and always domesticated. In Tibet, the dogs belonging to the mastiff species, are very ferocious, whilst the China breed is very tame and seldom bites. Asses are by no means common; ladies often use them for palfreys. Some say, that the rein-deer is found as a domestic animal on the island of Saghaliën, but we are not quite certain of the fact. Rats are everywhere indigenous, but emigrate occasionally in large troops, when they pass rivers and ditches, and devour crops and harvests. Such calamities are frequently recorded in Chinese history, but they border almost upon the incredible.

Of all the wild beasts, the tiger seems to be the most frequent, though it is never found in the well-inhabited districts. It is said even to live in the high latitude of Tatary. The freckled skin is much esteemed by military officers; its gall, as well as bones, is mixed with their food, in order to inspire their souls with tiger courage. Panthers and bears are occasionally found; the paws of the latter are considered the greatest delicacy which one can eat. The wild asses, which live towards the Russian

frontiers, are exceedingly strong, and so fierce as to be untameable. Of the stag, there are several species; they abound in the wilds of Mantchoo Tatary, but are seldom met with in China Proper.

The Musk deer, Shaymashus moschifera, is found in Tibet, Western Tatary, and the adjacent provinces of China. It is a species of antelope, about the size of a moderate hog; with a small head, a round hind quarter, delicate limbs, and without a tail. From the upper jaws, two long curved tusks project downwards: long bristles, not unlike the quills of a porcupine, cover the body. The musk is a secretion, formed in a little bag resembling a wen, near the navel, which is found only upon the males. Its flesh is eatable. In Tibet it is considered the property of the state, and can be hunted only by permission of government. It delights in the coldest regions of the mountains, and bids defiance to the pursuit of man. In taking the musk from the animal, when still alive, it is necessary to bind up the bag instantly; for otherwise it is absorbed in the flesh, and retains no smell. In the southern parts of China, several species of monkeys are found; which, however, do not differ from those in the islands of the Indian Archipelago. As the plains of Tatary are very extensive, and little inhabited, venison and fur animals of every description abound.

The birds of China are less diversified than one might expect. Chinese ornithology, however, is little known; and this will account for the scantiness of our nomenclature. Poultry is abundant in almost every district. Geese of excellent quality are found in Fokiën and Chĕ-keang; they are larger than those in Europe, and have a considerable knob upon their beak. In the neighbourhood of rivers, the people keep boats, expressly for the purpose of rearing ducks: they have so well trained them, that they leave and return upon a signal given with a pipe. Amongst

the various species, they possess also the Muscovy duck, which grows here to a very large bird, not much less than a goose. Wild ducks and geese, the latter being a very large kind, and exactly resembling our European tame goose, are found in innumerable coveys during the winter; for, towards the spring, they migrate to Mantchouria and Siberia, and return to their old quarters as soon as the cold sets in. The teal, a duck in miniature, comes in myriads to Canton province, and furnishes an excellent food for the table.

The eagle abounds in the mountainous districts: the Hae-tsin, a kind of falcon, which is considered imperial property, is met only with in Hang-choo-foo, in Chĕ-keang. Crows and sparrows are abundant in China, as they are in every other part of the world. The magpie, which by the reigning family is considered as sacred, is a very common bird, and so numerous that it is quite a nuisance to the peasant.

The fishing cormorant, which is trained to dive and catch the unwary fish, proves very useful. To prevent it from swallowing its prey, an iron ring is put around its neck, so that it is obliged to deliver its quota to its owner. It is as well trained as the falcon in Europe, and seldom fails to return to its master, who rewards its fidelity by feeding it with the offals of the fish it has caught. On the coast, a great number of curlews are to be found. Quails, which are to be met with in great quantities in the north, are greatly valued by the Chinese, on account of their fighting qualities. They carry them about in a bag, which hangs from their girdle, treat them with great care, and blow occasionally a reed, to rouse their fierceness. When the bird is duly washed, which is done very carefully, they put him under a sieve with his antagonist, strew a little Barbadoes millet on the ground, so as to stimulate the envy of the two quails; they very soon commence a fight,

and the owner of the victor wins the prize. Good fighting quails sell at an enormous price, and are much in request. Larks are numerous, and sing as well as in Europe; in fact, it is the only singing bird of any note. Nothing surpasses the beauty of the Chinese gold and silver pheasants; they are in some districts so plentiful, as even to furnish the tables of the poor with an excellent dish. Pigeons, of different kinds, are by no means rare; but the Chinese seldom domesticate them. No bird has attracted so much the notice of Europeans as the Mandarin duck; with the Chinese an emblem of conjugal fidelity; they are smaller than the common duck, and live in the neighbourhood of the Po-yang lake. The writer has seen them wild, in large coveys, in Chĕ-keang province, adorned with the most beautiful plumage, but extremely shy; they are, notwithstanding, easily tamed, and might perhaps be domesticated in Europe. In the southern provinces the rice-bird is as common as in Siam. Its plumage is a snow-white; it has long legs and beak, to enable it to wade through the marshy rice-fields, and to reach the vermin in the water. The gold hen, which is found only in Sze-chuen, is a beautiful creature, with a plumage superior even to that of a gold pheasant; but it does not appear that it can live in other parts of the empire, otherwise it would be more common. As there are few forests, and only a small number of trees in the best inhabited districts, the sylvan songsters are scarce; nor are the species so diversified as in Europe.

China furnishes numerous kinds of fish. The gold and silver fish, which does not exceed the length of a finger, is kept in glass vases, as an ornament. The male is of a beautiful red, from the head half down the back; whilst the remaining part is of a golden hue: a silver colour is the tint which adorns the female. Both are very delicate; eat scarcely any thing, except the imperceptible vermin of the water wherein they live, and can bear but little cold or heat.

In the neighbourhood of the Yang-tsze-keang, a yellowish fish is caught, which, if fresh, is almost insipid, but when kept in ice, which is generally the case, acquires an excellent flavour, and is sent as a great delicacy to the other provinces. The Shan-tung sea-eel is considered a very great dainty, and much sought after. Here, also, we meet with the mullet, which abounds likewise on the coast of the Yang-tsze-keang. Carp, perch, the sea-bream, and a species of cod, are indigenous in the Chinese waters. The Chinese do not engage in the whale fishery, nor do whales often visit their coast; herrings are almost unknown. On the island Hae-nan, where an enterprizing race lives, the inhabitants visit the shoals of Borneo and the coast of Cochin-china, and are richly repaid for their labour, by an abundant home cargo. Crab-fish, of various kinds, are plentiful; so are oysters on some parts of the rocky coast, and the Chinese are very clever in making oyster-beds, in order to fix them. In the rivers of Mantchouria the pearl-oyster is found, but the fishery belongs to the emperor.

It is very remarkable, that there are few species of venomous serpents, scorpions, and centipedes. In many districts, they are entirely unknown, and only the provinces which border upon the transgangetic regions, are in some degree infested with them. But the locust is a dreadful plague. The western provinces principally are subject to their inroads, though they often penetrate as far as Shang-tung and Pe-che-le, and lay waste the country for more than hundreds of miles in circumference. Nothing exceeds their voracity, and the destruction they occasion is so great, that thousands of inhabitants are starved in consequence. It is, therefore, customary to call forth the military, and all the inhabitants to kill them, and to drive them away by beating the gong and the drums, but all these exertions prove, often, quite ineffectual.

Amongst the whole tribe of insects, none is so useful as

the silkworm. China has been celebrated from the most ancient times, for its silk, and it is very evident, that the worms are here indigenous, and have from hence spread into other parts of the world. The Shoo-king mentions the silkworm, and points out the duty of the Empress to rear it, in order to weave silken stuffs for her husband, and to give to the nation an example of a thrifty housewife. Whatever regards the rearing and treatment of this insect is original; though other nations may have adopted the same mode, the Chinese carry it to perfection. As the population is so very great, and labour in consequence cheap, they handle it with the greatest care, and spare no trouble to increase the quality and quantity of the web. Chĕ-Keang exceeds all other provinces in the production of this precious commodity; it exports every year by way of Canton, several thousand piculs, and furnishes many of the manufacturing districts with raw material. The apartments in which the worms are kept are built on a dry rising ground with paper lattices, so as to exclude and admit the light according to circumstances. The rooms are either heated by warming pans, which are carried up and down, or by stoves, warmed to a certain degree, just sufficient to keep them alive. Even the glare of the fire hurts the delicate worms, and much care is, therefore, necessary to keep the flame down. A paper is spread on mats, well covered with straw, upon which the silk-moth-flies of both sexes are put. They remain together about twenty-four hours, are then separated, and the females are left to lay their eggs, but as soon as they have performed this task, they are buried in the earth as useless. The eggs are then dried upon the paper, which is shortly afterwards rolled up with the eggs inside. They are then dipped into cold water for two days, the paper is then rolled tighter, and exposed occasionally to the rays of the sun. As soon as the mulberry tree shoots forth its

leaves, the eggs are hatched, by carefully bringing them into the open air, so that the sun may warm them, and putting them in a moderately heated apartment. After a short time, the worms, in the shape of small ants, make their appearance. Scarcely have they seen the light, when they begin to eat the mulberry leaves most voraciously, and change their size and shape rapidly. If, however, the greatest care be not bestowed on them, they soon die, or become entirely useless. Within twenty-three or twenty-four days, they come to maturity; the caterpillar gradually declines taking food, and begins to weave. The cocoon is thus spun around it by itself within seven days, and in seven days more, the moth-fly escapes from her self-made grave. But man anticipates this change; the cocoons, before they are bored by the fly, are thrown into kettles with warm water, and wound off by a very easy process, whilst only a small quantity is kept for the propagation of the species. Chinese females, who live in the silk countries, are naturally very clever in the treatment of the insect, and excel, perhaps, every other nation in this art.

The destructive white ants form a contrast to this useful insect; they abound in the south. China has a variety of caterpillars and butterflies, of which the different species are offered for sale at Canton. In the Mongolian deserts the cold prevents the increase of vermin, but the musquito seems to be the general tormentor of man, in almost every region during the summer season.

VEGETABLE KINGDOM.

We cannot give a botanical description of all the plants which are found in this empire. Very many are still entirely unknown to the European botanist; others are scarcely worth notice in a general description of the country.

There exist several botanical works in China, but they are generally defective in scientific arrangement, and the description of plants is imperfect, and often puerile, so that little else than the mere names can be drawn from these sources. It ought to be remarked, also, that the Chinese extend their researches only to useful plants, and seldom condescend to examine weeds. The simples they use in medicine, are, perhaps, fifty times the number, that have been admitted into our European pharmacopeia; for they delight to mix a great many ingredients, and confine themselves principally to herbs. Physicians study this branch of botany with great care, and the druggists provide themselves with an ample stock of all kinds, to meet the demand. Little care is bestowed in grafting trees, and orchards are by no means numerous. It is rather extraordinary, that most of the trees are of a diminutive size, and generally devoid of that rich foliage, which gives to the islands of the Indian Archipelago so attractive and romantic an appearance. But there are also some plants which grow to perfection only in China, and seem to be peculiar to that soil and climate. In the deserts of the dependencies, we must not expect many botanical specimens; but the mountains of Tibet, and the plains of Mantchouria furnish varieties with which the European botanist is entirely unacquainted.

There is in general a great want of timber; the oak is very scarce, the fir-tree mostly supplies its place, the sanwood, a tree peculiar to China, is inferior to fir. Every ridge of mountains, which can possibly produce the fir, is planted with it; but with the exception of the mountainous districts, there are few forests in the country; for every inch of ground is arable soil. Mantchoo Tatary, however, abounds in primeval forests, whilst Pe-che-le does not even produce so much timber as to make rafters for houses. In Fokiën the dwellings are of solid granite, and not a piece

of wood is seen in the whole construction. The iron-wood, which is used for anchors, and various other purposes, is met with in China, but teak is not indigenous. The Le-pih-lă-shoo wax-tree, is an extraordinary production. The sweet blossoms attract a certain insect, similar to our bee, which is an industrious wax-manufacturer, as long as the blossoms remain. In order to obtain this substance, the Chinese fix nests to it, in which they induce the insects to lay up their store. On account of the excellent quality of this wax, all the produce is sent to the emperor, who uses it on solemn occasions, for candles. Equally remarkable is the Woo-kew-muh, or tallow-tree; it resembles the birch-tree, the bark is white, the branches are slender, and the leaves of a dark-green. The fruit grows in bunches; in form, it resembles the berries called priest-cap; it is inclosed in a brown capsula, which incloses three kernels, every one of which is coated with tallow, and the kernel contains a great quantity of oil, which is pressed out and used for the lamp. It grows in Keang-se, Keang-nan, and Chĕ-keang, and is one of the most useful trees which the country produces; but the tallow it yields melts very easily, and does not burn so clear as our own. The candles made of it are generally dyed red, or gilded and painted with flowers, so as to serve the double purpose of ornament and usefulness.

The fruits of the Le-tun-shoo, the Le-tun-yew, and the Le-cha-yew also contain valuable oils, which are either used for burning in the lamp, or in the same way as we apply the turpentine. The Tse, or varnish-tree, grows in Keang-se, and Sze-chuen; it resembles the ash, and attains the height of about fifteen feet. When the tree is full grown, the Chinese make several horizontal incisions in the trunk; in these they stick oyster shells, wherein the oil collects during the night. The process of obtaining this fluid from the tree is very perilous, for unless the peo-

ple employed in this work use the utmost precaution, most dangerous cutaneous diseases follow the touch. The Koo-shoo, or paper tree, a species of sycamore, and resembling the fig-tree, of moderate height, has a species of rind, which peels off like ribands, of which the Chinese paper is made. The leaves, fruits, and bark of the Letsaou-kea, are used as a medical drug; it belongs apparently to the Accacia genus. The camphor tree, a species of laurel, is peculiar to China and Japan, for it is not yet known, whether the camphor-tree of Borneo and Sumatra, is the same. The Chinese call it Chang; it grows to a considerable height, has a very thick bark, light green oval leaves, produces white flowers, and a berry of a blackish colour. To obtain the camphor, the branches are cut off, steeped in water, and afterwards boiled. Thus the camphor forms a sediment, which is then refined, and brought to market. Its wood makes excellent furniture; it is proof against the attack of insects, and is used for various purposes. There are whole forests of this tree in Formosa; in China itself, it is found only in a few districts. The cypress, willow, and accacia, grow also in China, in Kwang-se; the kwan-lan contains a marrow, which, when ground to powder, serves all the purposes of flour.

Amongst all the plants which China produces, none is so extensively used as the bamboo. Every particle of this reed is converted to some use. The Chinese build cottages of it, make railings, vessels, boxes, chairs; in fact, all sorts of furniture, and also manufacture paper from the young stunts; the tender stunts are likewise eaten, and are an excellent food. There exists a great variety of this reed, it is esteemed very highly, and has furnished a theme for many a Chinese poet.

We come now to a shrub, the leaves of which are not only extensively used by the Chinese, but which have gra-

dually become a necessary of life in America and Europe, and especially in England; a leaf which has freighted many hundred ships, enriched the largest company which ever existed; brought China into nearer contact with foreigners, and which employs perhaps as many hands as the tobacco plant. Even a senate has not thought it beneath its dignity to enact laws for its importation. The richest merchants venture their capital upon this commodity, and the best ships which have been ever numbered in the British mercantile service, were engaged in its conveyance. We mean the tea-plant, called Cha by the Chinese,—a shrub about four to five feet high, resembling our myrtle, with white flowers, not unlike our white wild roses, though smaller, and a small oily fruit. Our botanists seem hitherto only to have discovered two species, and class the shrub amongst the *Dicotyledons*; but the plant has never been thoroughly examined; nor do Chinese botanists agree with the result of our researches, for in a work published upon tea, they count at least two hundred different species, which must exceed the truth. It grows in the most sterile ground, on the sunny ridges of hills, principally between 25° and 30° of latitude, in the provinces Fokiën, Chĕ-keang, and Keang-soo; but almost all over the Chinese empire. Like the vine, the quality of its leaves depends very much upon the soil; the tender leaf plucked in spring, has naturally a superior flavour to the old leaves. To produce a luxuriant foliage, the shrub is regularly and carefully pruned, the leaves are gathered when it is about three years old, but old shrubs beyond the age of seven or eight years, are good for nothing. The trunk is cut, and the sprouts shoot out anew to supply the place of the old stem. There are three ingatherings of the leaves,—the first early in the spring; the second at the end; and the third, at the commencement of summer. From the first, the imperial tea is made. They are care-

fully manipulated, dried in various ways, and then packed. New tea is seldom used, on account of its narcotic qualities; it gains in flavour and value by transportation; but when kept too long, becomes useless. In foreign trade, two different kinds—the Weo-e, or black tea, and the Sung-lo, or green tea, are principally in demand. The black tea has received its name from the Woo-e hill, a romantic spot in Fokien, in the Këen-ning-foo, Tsang-gan-heën, latitude 27° 47′ 38″ N.W. of Fuh-choo, the capital, where it grows in perfection. The following are the names of the different kinds:—Këen-pei, called by Europeans Kampoi; Kung-foo, the Kongo; Pih-haou, the Pekoe; Paou-chung, the Pou-chong; Seavou-chung, the Sou-chong; Swang-che, the Souchi or Caper; and the Ta-cha, or common Bohea.

The Sung-lo, or green tea, derives its name from a hill in Keang-nan, in lat. 30°; the following kinds fall under our observation:—the common Sung-lo; He-chun, the hyson; Pe-cha, hyson skin; Tun-ke, the twankay; Choo-cha, the gunpowder tea; and Yu-scën, the young hyson. To render it more flavoured, the Chinese occasionally mix the blossoms of the shrub, and other fragrant flowers. Two species of excellent quality, the Loo-gan and Puh-unh, grow in Yun-nan, but are not bought for European exportation. To the Tatars the Chinese sell the coarsest leaves, which are beaten into cakes, and go under the name of Kaiel-cha, brick tea. With this commodity they carry on a great trade, which extends all over Central Asia. The Yun-nan teas, which are also exported to Birmah, are extracted, and the quintessence made up in lozenges; the same is done with other kinds. A small quantity of this pulverized, and thrown into hot water, will make excellent tea. The Chinese themselves drink this beverage throughout the day, on every occasion, in the most simple form, and are excellent connoisseurs of its quality. Poor people,

in the provinces where the plant does not thrive, substitute other herbs, or use the largest leaves, which are very cheap. The attempt to naturalize this plant in other parts of the globe has generally been unsuccessful, either from want of due attention, or ignorance of the proper treatment and best-adapted soil. In Java, as well as the Brazils, tea plantations have been tried upon a very large scale, but without a corresponding effect, and we are almost led to believe, without sufficient reason, that its growth is confined solely to China. There is another plant much resembling the tea-shrub, the fruit of which yields a large quantity of oil. The writer has often seen the tea-plant growing wild, and met with a peculiar kind in Siam, much resembling the Loo-gan of Yunnan, but being no botanist, he is unable to classify it.

The cassia-tree, Kwei-shoo, (*lignea cassia*), grows in great abundance in Yun-nan province. The bark is stripped off by running a knife longitudinally along the branch on both sides, and then gradually loosening it. After having been excoriated for twenty-four hours, the epidermis is loosened and taken off, and the pieces are dried up in that quilled shape in which it comes to market. Those of a brownish red colour and a smooth surface are the best. It is then sewed in mats, and ready for sale. The foreigners at Canton export an immense quantity of this bark, because it serves almost all the purposes of the expensive cinnamon. The cassia pods are said to be produced by the *cassia fistula*, but it is pretty certain that the *lignea cassia* also bears this fruit. Cassia buds are the fleshy receptacle of the cinnamon tree, which grows in Tsin-choo-foo, in Kwang-se. Amongst the useful trees we had almost forgotten the Nan-muh, the wood of which is similar to our cedar, though the tree itself differs widely from it. The Chinese use it for pillars in their temples, palaces, and houses of state; on account of its straightness and durability, it answers this purpose excellently well. The Tse-

tan, or rosewood, of a reddish-black, streaked, and full of fine veins, is the best wood for joiners' work. There is an utter want of fuel, and in some provinces, as, for instance, Pe-che-le, the people burn the stalks of Barbadoes millet; in Fo-kien they eradicate the stalks of grass, or have recourse to other expedients worse than these.

The Chinese fruits have received undue praise. With the exception of the orange, of which there exists the greatest variety in the southern provinces, we scarcely think that there is any to be compared with our European. The pears and apples are greatly inferior to ours; there is very little variety, nor do the Chinese give themselves much trouble to improve the kind by grafting. In some districts one can walk for miles without seeing a single fruit tree, and an orchard is quite out of the question. The fruits of Southern Italy all grow in the southern provinces; but they do not come to such perfection as we see them there. Peculiar to China is the Li-che, which, dried as well as fresh, has a very agreeable taste, but there is little flesh on it, the stone being very large; the tree has been naturalized in Bengal, and its fruit is rather superior to that of China. Similar to it is the Lung-yen, dragon's-eye; its pulp is rather more luscious than that of the Li-che; the rind is red, and its shape is round; it grows to the greatest perfection in Fo-kien, and is highly esteemed by the Chinese, being in taste very like to our plums. Superior to both these is the Tse-tse, a fruit of a yellowish tinge, which, when ripe, grows red, of the shape of a small apple, having a sweet taste, and is exceedingly agreeable to the palate; it is the most luscious fruit of which China can boast, and when dried resembles a large fig. The Yew, or Panplemoes Fokien has a very pleasant taste, but is much smaller than the Indian. The Kan-lan resembles our olive; but it is hard and unpalatable. Mulberry trees grow here to the highest perfection, and in the greatest variety. In the

northern provinces, and Leaou-tung, the vine thrives, the grapes are excellent, but the Chinese never attempt to make wine; as raisins, they form an article of exportation. Strange to say, the cold regions of Hami produce grapes, which make the best raisins known in China. Many of the fruits, which are indigenous to Manilla, and the adjacent islands, are to be met with in Kwan-tung and Kwang-se provinces. The Pe-pa, (*cratægus bibas*,) bears a very savory fruit, and its foliage is very beautiful. Of the Hwuy-shoo, anise-seed tree, a tree of a small size (*illicium anisatum*), two different species are to be found; its seed constitutes an article of export.

In Chinese landscapes, we often see beautiful flower-gardens; but in nature, they are very rarely to be found. All that is useful and nutritious, will excite the attention of the Chinese, but mere objects of pleasure are little regarded. A few flower-pots constitute generally the whole treasure of a rich man's house; nor are the flowers themselves so beautiful and odoriferous as those we are accustomed to see in Europe. We mention here only some of the most celebrated flowers, to which poets make continual allusion, and leave the investigation of this matter to naturalists. The Lan-hwa, Kwei-hwa, and Mow-le-hwa, all grow on shrubs, and are very fragrant; the Leën-hwa or water-lily, is not only esteemed as a flower, but the fruit furnishes an excellent meal, similar to our gruel, which is in great request amongst the Chinese.

China produces a great variety of vegetables for the table; —turnips and carrots, of an excellent description; potatoes grow very well, but the cultivation of them is not encouraged. The Chinese cultivate the sweet potatoe to a great extent; in scarcity of rice, it is the only food of the poor, who reduce it to flower, or dry it, so as to keep for several months. Amongst the pot-herbs, the Pih-tsae, or white-cabbage is a most excellent vegetable. It very much resembles

our Roman lettuce, though it is larger and more compact. In the northern provinces it grows in great abundance, and constitutes the principal food of both the poor and rich, during the dismal winter. Its taste is really exquisite; it is very wholesome and nutritious, and increases its flavour the more it is exposed to the frost; whilst in the warmer regions it becomes insipid.

Cotton is cultivated in Keang-nan to a great extent; so is the sugar-cane in the southern provinces, and especially in Formosa, where the best sugar in all Asia is produced.

Of grains, China possesses a great variety. Rice is the staff of life; it grows in most of the provinces, except in the cold ones, where our wheat and barley thrive. In Pe-che-le, as well as in Shan-tung, the greater part of the population live upon Barbadoes millet—Kaou-leang, instead of rice, which is too expensive. Though they make flower of the wheat, they have not yet learned to bake bread, but prepare it into cakes, which, to an European palate, are very insipid. The Chinese are really ingenious in the cultivation of all sorts of grain; in no branch of industry do they excel so much, nor is any occupation so honourable. They are in possession of our European corn, and have, besides, some other species nearly resembling ours. Pulse is in great abundance, and serves both man and beast. As the Chinese are great smokers, the tobacco plant is cultivated with great care. There is also a variety of dyeing plants, which, for brevity's sake, we shall not enumerate.

Amongst the medical roots peculiar to China, the Ginseng deserves, in the estimation of the natives, the first rank, whilst amongst us it has not even obtained a place in the pharmacopœia. It grows principally in Mantchouria, in shady and solitary places; it shoots forth a branch of fine leaves, and grows very slowly until it comes to perfection. In May, it blossoms and bears a fruit as large as

a pea. The root is about the length of a man's finger, and when chewed, has a mucilaginous sweetness. The medical quality is contained in the root. The Chinese consider the decoction as a universal medicine. No prescription in their estimation is of any effect, except the Gin-seng is one of its ingredients. That gathered by the imperial soldiers in Mantchouria with extraordinary care, fetches a price in gold equal to its weight. It is very evident that the great praise bestowed upon it, has its foundation in the imagination of the patient, rather than in its real virtues. It seems to be a good tonic, which creates appetite, and is in so far deserving the attention of our physicians. The American root is considered by the Chinese far inferior to that of Mantchoo, and at present scarcely repays the trouble of gathering. The Tiwang, a plant very much like the liquorice, also ranks very high with the Chinese as a restorative; it grows in Honan, but is not known by Europeans.

Rhubarb, a root too generally known to need any particular description, is found in Mantchouria; it is dug up in the Spring, cut into long and flat pieces, and dried, and so made ready for the market. Radix China, is the root of the Smilax China, a climbing plant resembling the truffle, called by the Chinese Tuh-ling, and growing, principally, in Tzechuen province: the roots are jointed, knobbed, thick, of a brown colour, and break short. Their medical use is generally known, and the exportation considerable. The Galangal, is the root of a plant six feet in height, of which there exists a larger and smaller kind; the former is tough, with a thin bark, and knobby circles on the outside; the latter is more valuable, and of a reddish colour; its general medical use has made it an article of exportation. The oil extracted from the leaves is very expensive, but we are not acquainted with its medical qualities. Ginger of very superior quality is exported, preserved as a sweetmeat.

The juice of the Papaver is the bane of the Chinese population; though not so strong as the opium of Bengal and Turkey, and not fit for immediate consumption, unless it be mixed with Bengal opium: it is cultivated to a great extent, in defiance of all government regulations. We have said enough upon the medical herbs; to enumerate and describe them all would fill volumes, and afford little profit to the reader. We might have mentioned the Amomum, which very much resembles the Star anise-seed; the Le-te-hwan, the Koo-ko, and others; but we conclude, here, our remarks upon the vegetable kingdom.

MINERAL KINGDOM.

The mountainous districts of Kwei-choo, and Yun-nan, are very rich in mineral treasures; but mining is not encouraged, because it withdraws the attention of the people from agriculture, and the greatest riches are still hidden in the bowels of the earth. There are gold mines, but no European can point out the place where they are to be found. The quantity of gold current in bars, about the value of 44*l.* sterling, is considerable. It is issued from the capital, and Shan-tung province, but the places from whence it comes are kept a secret. It is also more than probable, that there are large silver mines, though even the Jesuits could not discover them. Tibet, likewise, possesses the precious metals; how far, however, the inhabitants avail themselves of this advantage, we are unable to say. The first-rate Chinese Sycee, which is the native silver of the country, contains some parts of gold, and surpasses in fineness and purity every other currency of the world. Gold dust is found in the Yang-tsze-keang, during its course through Sze-chuen, and in several rivers of Yun-nan; it is also imported to China from the Laos country, Birmah, and

Borneo. Iron is found throughout the empire, but great quantities are imported from abroad. Lead too, though produced in Yun-nan, is not sufficient for the consumption: the same applies to tin. Copper is imported in imperial junks from Japan, in considerable quantities. There is some found in Yun-nan, and likewise a species of native white copper, which the Chinese are wont to imitate by composition. Tutenague is an alloy of copper, iron and zinc, of great whiteness; a composition of Chinese invention, which was formerly exported in great quantities to India, and even to Europe, but has now almost fallen into disuse; others assert that it is found in a natural state. Mercury is very common; but how much soever is found, the oxydation of vermilion, principally for export, is so great, as to require large importations from abroad. The Le-tsze-jen-tung, is a species of copper peculiar to China, found in copper mines which have been relinquished; it is used for medical purposes, but little known to Europeans.

There are coal mines, in different districts of the empire. The beautiful lapis lazuli is met with in the western provinces of the empire, and also imported from the dependencies. Arsenic, cobalt, and orpiment, are amongst its mineral productions. Yun-nan furnishes the crystal, ruby, amethyst, sapphire, and topaz, but not in large quantities; there seem to be no diamond-mines, nor is this precious stone much valued. In Kwan-tung, Fo-kiën, Shan-se, and Keang-nan, there are marble, porphyry, and jasper. Alum is found in slates, in immense quantities; so, likewise, is rock-salt; whilst several districts, especially Pe-che-le and Shan-tung, are impregnated with saltpetre, and others produce the vitriol. Salt is obtained by evaporation of sea-water, or by boring to a great depth, as is the case in Sze-chuen; whilst all the maritime provinces furnish the interior with sea salt. There are stones resembling basalt, which, when struck, give a sound, and have therefore been

used, since the most ancient times, in music. They are of various colours, and found in many places, but they are nevertheless very rare, and highly valued by the Chinese. Various other stones, which it is difficult to classify, with excellent granite and quartz, make up the list of mineral productions.

CHAPTER V.

TOPOGRAPHY OF CHINA PROPER.

GENERAL VIEW OF THE PROVINCES.

China Proper, as we have already observed, is at present divided into eighteen provinces. We give here a tabular view of their extent, population, and cultivated area—the latter from the statistics of Kcën-lung. When we shall treat of the financial system, the resources of every province will be examined. In the present general sketch, we have given the land-tax according to the rate it was paid during the most flourishing period of this dynasty. It only remains to state, that five Shih (14⅝ inches) make a Poo, that 240 square Poo, that is, sixteen Poo in length, and fifteen in breadth, make a Mow, or acre; and that one hundred mow make a King. The number of acres given in the list are taxable property; those exempted from taxation being excluded. A Shih measures 3160 cubic punts, and the average value of a Tael is six shillings and three pence three farthings sterling.

PROVINCE.	EXTENT.	POPULATION.	ARABLE AREA.		LAND TAX.	
					In Taels.	In Kind.
	Square Miles.		King.	Mow.	Taels.	Shih Rice.
Chih-le	58,949	27,990,874	657,091	87	*2,410,286	100,229
Shan-tung	65,104	28,958,765	970,054	7	3,346,275	307,680
Shan-se	55,268	14,004,210	329,586	21	2,970,266	169,240
Fokeën	53,480	14,777,410	128,270	87	1,177,899	168,453
Chĕ-keang	39,150	26,256,784	459,787	70	2,812,449	113,481
Hoo-pih	144,770	27,370,098	566,913	49	1,018,153	286,554
Hoo-nan		18,652,507	312,287	00	1,163,063	227,641
Shen-se	154,008	10,207,256	252,371	3	1,530,907	168,453
Kan-suh		15,193,125	177,831	3	257,723	503,476
Keang-soo	92,961	37,843,501	689,884	45	3,370,334	2,155,021
Gan-hwuy		34,168,095	338,020	93	1,688,000	845,248
Keang-se	72,176	30,426,999	479,207	62	1,879,810	899,632
Kwang-tung	79,456	19,174,030	328,832	93	1,257,286	348,905
Kwang-se	78,250	7,313,895	87,400	60	382,597	130,375
Sze-chuen	166,800	21,435,678	459,046	67	659,075	14,329
Honan	65,104	23,037,171	722,820	36	3,303,080	248,865
Yun-nan	107,969	5,561,320	69,499	80	153,750	230,848
Kwei-choo	64,554	5,288,219	25,681	76	10,156	14,559

The whole extent of China Proper amounts to 1,297,999 square miles, with a population of 360,441,611 inhabitants, upon an arable area, according to the latest calculation, of 7,915,218 king, 88 mow, (about 141,622,857 English acres). Of the land-tax, there is now paid into the imperial treasury 4,356,382 shih, in kind, and 32,845,474 taels, in silver, including custom-house duties, and sundries; the remainder is spent for the private use of the province. All the provinces do not contribute towards it, but only those which have a surplus of grain; the southern are all exempted.

From the above, we may be enabled to form a true estimate of the value of each province. The districts on the sea-coast are generally the best inhabited and richest. The tracts along the Yang-tsze-keang, the most fertile. Large and flourishing cities are found only where a ready water-communication with other parts of the empire can be carried on.

The greatest sameness exists in all the cities. In the larger ones are a few well-paved streets lined with shops; but the greater part of the streets are very narrow, extremely filthy, and planted with mere hovels. The suburbs of many cities are much larger than the cities themselves, and it is by no means extraordinary to see an immense walled space without any houses, where formerly a city stood. Villages and hamlets have a beautiful appearance at a distance; but on entering them, one sees nothing but a heap of houses irregularly thrown together, the outside fair to behold, but the inside without furniture or comforts, and more filthy even than a stable. This does not apply to one district only, but it is common to most.

Although the fields and gardens are beautifully laid out, there yet appears in them little attention to elegance or pleasure. The gardens are very few, and a Chinese grandee delights more in artificial landscapes, laid out in a small

compass, than in an extensive park, or a flower garden. Utility is studied in preference to pleasure. The cultivation of grain is the all-absorbing occupation of the majority of the nation; and every spot, which can possibly yield a crop by dint of labour, is converted into a rice or corn field.

The grandeur of natural scenery is in many parts of China as striking as in any country in the world. Mountains, craggs, rivulets and valleys, both picturesque and romantic, are found in most provinces. Commanding situations are chosen for temples, the haunts of superstition and idolatry. These serve likewise for taverns, stages, public halls, and gambling houses. The building of houses is regulated by law, none is allowed to exceed a certain dimension. Public halls have little to recommend them; the Chinese were never great architects, they understand the building of dwelling-houses, but not of palaces.

CHIH-LE, OR PE-CHE-LE—PROVINCE, (THE INDEPENDENT.)

Its boundaries to the north are Mantchouria, from which it is separated by the Great Wall; to the south, Shan-tung and Ho-nan; to the east, Mantchouria, the Gulph of Pe-che-le and Shan-tung; to the west, Shan-se and Ho-nan. It extends to lat. 41° 25′, and reaches towards the south to 35°, whilst its extent, from east to west, is from 3° 30′ east of Peking; to 2° 40′ west of Peking. It contains 58,949 square miles, with a population of 27,990,871. Thus it almost equals France, which has only 31,900,000. It is divided into the following districts:—

1.—Shun-teen-foo, lat. 39° 55′, long. 0°. This is subdivided into four Ting: 1. Se-loo; under its jurisdiction are, 1 Choo, and 4 Heën. 2. Tung-loo; 2 Choo, and 5 Heën. 3. Nan-loo; 1 Choo, 6 Heën. 4. Pih-loo; 1 Choo, 4 Heën.

2.—Paon-ting-foo, lat. 38° 53′, long. 0° 52′ 31″, W. P. Under its jurisdiction are 2 Choo, and 15 Heën.

3.—Ching-tih-foo; 1 Choo, 5 Heën.

4.—Yung-ping-foo, lat. 39° 56′ 10″, long. 2° 25′ 28″, E.; 1 Choo, 6 Heën.

5.—Ho-keen-foo, lat. 38° 30′, long. 0° 18′ 0″, W.; 1 Choo, 10 Heën.

6.—Teën-tsin-foo, lat. 39° 10′, long. 0° 45′ 22″, E.; 1 Choo, 6 Heën.

7.—Seun-hwa-foo, lat. 40° 29′ 5″, long. 0° 26′, W.; 3 Choo, 7 Heën.

8.—Ching-ting-foo, lat. 36° 10′ 55″, long. 1° 43′ 30″, E.; 1 Choo, 13 Heën.

9.—Kwang-ping-foo, lat. 36° 45′ 30″, long. 1° 34′, E.; 1 Choo, 9 Heën.

10.—Ta-ming-foo, lat. 36° 21′ 4″, long. 1° 6′ 30″, E.; 1 Choo, 6 Heën.

11.—Tsun-hwa-choo; 2 Heën.

12.—Yih-choo; 2 Heën.

13.—Kee-choo; 5 Heën.

14.—Chaon-choo; 5 Heën.

15.—Shin-choo; 3 Heën.

16.—Ting-choo; 2 Heën.

The western parts of this province are very flat, and slope towards the sea, which recedes from its coast, whilst the country towards Shan-se gradually rises, and abounds in hills. There are two lakes, one in the centre, the other in the south of this province. The Great Canal passes through the eastern part, and falls into the Pe-ho in lat. 39° 11′, long. 0° 48′ east of Peking. The grain junks can proceed as far as Tung-choo, in the neighbourhood of Peking; beyond this the water is too shallow, and they are obliged to unload. The Pe-ho is a river taking its rise a little beyond the Great Wall, and disemboguing itself in the Gulph of Pe-che-le. It has no tides, and sometimes

flows very rapidly, so that boats and junks, whilst ascending the stream, have to use trackers. The entrance is rather shallow, on account of an extensive bar which stretches for several miles into the sea. When a southerly breeze blows, there are about two or three fathoms of water over it. As it leads to the capital, it is much frequented by boats, and, in the neighbourhood of Teen-tsin, swarms with junks. Both the Tung-ho and Hoo-to-ho, fall into the Yung-ting-ho, and join the Pe-ho.

The natural productions of this province are very few, and none for exportation. It is one of the most sterile parts of the Chinese empire; but by mere dint of hard labour, the soil produces our European grains, and also some rice. The principal article of food is the Barbadoes millet, which grows luxuriantly, and furnishes both a nourishing substance and fuel; it is, in fact, everything to the poor inhabitants, who would actually starve without it. A species of date—the Taou, grows here to perfection. The inhabitants dry and export it. There are also rich coal mines, and the agate-stone is found in several places. Large tracts of land are impregnated with saltpetre, which renders the soil quite useless, and increases the dryness and rigour of the temperature. The winters are generally dry and severe; the frost commences often at the end of October; the climate, however, is not too cold for the growth of the vine and peach. Whole clouds of sand fill the air when a northerly breeze blows, and renders the atmosphere most obnoxious to the eye-sight.

The Chihleans are a hardy and stout race, more remarkable for their bodily strength than their mental capacities, very irritable, but easily appeased by kindness. As soldiers, they have often fought bravely against the Tatars, and they would still form an efficient army if they were properly trained. This province being much exposed to the inroads of barbarians, has been frequently, for many years in succession, a

scene of bloodshed and rapine. To keep these fierce invaders out of the country, the Great Wall was built.

In describing the cities, we shall confine ourselves to the most remarkable, the description of one serving almost for a description of the whole.

The court resides in this province, in the city of Peking, (northern capital). This city stands in a vast plain, in lat. 39° 55′, long. 116° 45′, east of Greenwich, according to some, twenty miles more westward, and belongs to Shun-teën-foo. It is situated about sixty miles from the Great Wall, and 100 from the sea. The Pe-ho flows at some distance to the east of the city, but as the Chinese cannot do without communication by water, they have dug canals and tanks, which stand in connection with the Tung-hwuy. This is a small river, which after having joined another branch, flows into the Pe-ho, and facilitates the water communication with the capital.

The Chinese court has been frequently removed from one part of the empire to the other. Kublai, the Mongol conqueror, fixed it at first in Shan-se province, and then established it at Peking. This is an ancient city, founded during the reign of the Han, and the capital of the Ketans, the founders of the Leaou dynasty. It seems to be the same as the Kambalu of Marco Polo, though the site of that city appears to differ from the present situation of Peking. The founder of the Ming dynasty lived at Nanking, (the southern court,) but one of his successors, Yunglŏ, transplanted the seat of the supreme government to Pe-che-le. By the natives, Peking is generally called King-too, or King-sze, (the residence of the court,) and is looked upon as a sacred spot, the nearest portal to heaven. It has undergone great changes since its foundation; it is now divided into the old and new city; the latter, which lies to the north, was built by the Tatars, and contains the imperial palace, and is hence called Nuy-ching, (inner city); the

former, which lies to the south, bears the name of Wae-ching, (outer city.) It is said to occupy an area of twenty-seven miles in circumference, not including the suburbs. The wall which surrounds it is thirty feet in height, and of the enormous thickness of twenty feet; nine gates lead through it, which reminds one very strongly of ancient Babylon. A ditch around completes the fortification of a city, which, in the eyes of the Tatars, is impregnable. The wall is faced with many lofty towers and battlements, so as to afford sufficient room for planting batteries. The streets leading to the nine gates are very spacious, but lined with low houses, and not being paved, are, in wet weather, almost impassable. In entering no capital will a traveller be so much disappointed as in entering Peking; for after having eyed the city with wonder, and passed the gate, the romantic fairy-land vanishes at once. If, however, he can content himself with the sight of gaudy shops, and a promiscuous crowd, continually thronging the streets, he may still be reminded, that he is in the capital of China.

The northern city being built in the form of a parallelogram, facing the four quarters of the globe, consists of three inclosures, one within the other. The innermost contains the imperial palace, where his majesty and the royal family live; the next, though designed to be the residence of the immediate officers and attendants of the palace, is now occupied by the industrious Chinese; whilst the third constitutes the open city. The wall which surrounds the imperial sacrum is laid over with yellow bricks, mounted with high towers, and built very regularly, so that the whole has a neat appearance. All the walks, which lead to the principal halls, are paved with large slabs of white and grey stone. The Wao-mun, or meridian gate, is the most splendid of all; the emperor alone can pass through it by means of the southern avenue, and whenever

he honours it with his presence, a gong and a bell, hung in the tower over the gate, are sounded. Here he distributes presents to foreign ambassadors, views the captives, which his invincibles have taken, and shows himself, whenever he has to dispense mercy. The emperor receives congratulations, and visits of ceremony in the Tae-ho-mun, (the gate of great harmony,) which is a splendid Chinese edifice 110 feet high. The Chung-ho-teën, and the Paou-ho-teën, are likewise halls of ceremony; but nobody can visit the Keën-tsing-kung, except those who receive a special call. It is the palace of *heaven's rest*, for this is the signification of its name, and serves as a cabinet, where ministers of state assemble for consultation, and candidates for office, to obtain their appointment. Twice it has been made the scene of social enjoyment; on one occasion, when Kang-he invited all who had passed the age of sixty; on the other, when Keën-lung issued a similar invitation to an immense number of persons in their dotage. The Kwan-ning-kung is the abode of the empress, who has also a flower-garden near her dwelling. Adjacent to her palace is a library, containing most of the books that have been published in the empire. Their majesties being the representatives of heaven and earth, the words Keën and Kwan—(the two dual principles, heaven — the moving power, earth—the receiving mother,) distinguish their respective palaces. In the Fung-scën-teën, the tablets of the deceased imperial ancestors are kept, and it is here, that the emperor prostrates himself, in order to obtain blessings from the manes of his ancestors, and to show his filial piety. Six palaces are occupied by the imperial females, and one by the emperor's stewards, and there are others besides kept for similar purposes. To our taste the buildings appear gorgeous, but to the Chinese they have indescribable charms.

The second inclosure, called Hwang-ching, (august city,) is six miles in circumference, and surrounded with a wall

twenty feet in height. Many temples dedicated to idols are destined to adorn, or rather to disgrace, the Hwang-ching. We notice the Shay-tseih-tan, an altar erected to honour the gods of the land and of grain, the most sacred idols, constituted by the ancient kings objects of adoration. From them, though merely deified personages, every blessing of the country descends; a plentiful harvest, a tree in full blossom, a well stored granary are the gifts of the Shay-tseih, the Ceres of China. The face of the altar is of party-coloured earth, the north side is black, the south red, the east green, the west white, and the centre yellow. However, Heaven's Son does not place his entire confidence in these vain idols; he has in their neighbourhood a large arsenal, where every thing is prepared for the defence of the country. The principle of latitudinarian toleration is here carried to extremes; the Russian priests reside not far from the Tibetean Lamas; whilst the idols of thunder and wind, in the adjacent temples, keep them both company. The emperor spends his leisure hours in artificial parks, gardens, and summer houses. The most remarkable are the King-shan, a hill raised and well planted with cypress; the Se-yuen, or western park, with an artificial lake, and several landscapes, summer houses, cupolas, &c. Yet the monarchs are so much devoted to military tactics, that even in this retreat of sweet repose, the annual examination of candidates for military rank are held. An immense statue of Budhu is paraded in one of the temples. This is now an idol, which the Chinese orthodoxy of state has declared to be illegal, and consequently excommunicated; how, notwithstanding, it has gained access to the imperial city, and stands there in open defiance of all prohibitions, we are unable to tell. It would be tedious to describe all the buildings—the palaces alone exceeding 200. Lest, however, the reader should form too high an estimate of the city, we must inform him that some of the palaces even

would scarcely serve for a stable, and that the far-famed gardens might be mistaken for a mere jungle. The writer has seen imperial gardens, where there was nothing growing but brambles and briars! and the buildings in which were so filthy and dilapidated, that, for night quarters, he would have preferred an Irish cabin. There are some remarkable exceptions; and amongst these, we number the splendid gardens of Yuen-ming-yuen. The five tribunals, which decide upon all important affairs of state, hold their sittings here, in buildings belonging to the palace. The medical college, the astronomical board, the imperial observatory, are all in its environs. But no institution reflects so much lustre on this city as the Han-lin-yuen, (the national college,) where all Chinese learning and literature are concentrated. Even the censors of the empire have their seat here. Mantchoo, Chinese and Russian learning flourish in it; all religions, though some of them are proscribed, share the honour of being sanctioned in its precincts. A mosque, a Greek church, a Roman Catholic church, pagodas dedicated to different idols, are here mingled, just as if there were no religious distinction:—one church, however, is wanting—a temple dedicated to "the only true God, and Jesus Christ, whom he has sent."

We have already mentioned the Tae-ho-teën, (hall of great harmony,) but have not yet spoken of the imperial throne, and the great hall of audience, which it contains. It is 130 feet long, and almost square; the imperial dragon, which is the official badge of Heaven's Son, is painted on the green lackered ceiling; but the walls are only white-washed, and, in the absence of all decorations, the Chinese seem to intimate, that true grandeur is best represented in the most simple garb. This applies also to the throne, a lofty alcove, raised some feet from the ground, with the simple inscription Shing—*holy* or *sage*. Whether the monarch is seated upon it or not, the mandarins knock head upon the

pavement, to show their veneration and servility to the potentate. To introduce order amongst the immense crowd, which collects at every audience, brass plates nailed upon the pavement, with an inscription indicating the name and rank of a certain officer, point out to each individual his proper place, so that every one has space enough to lie down prostrate, and ko-tow (knock head) without injury to his neighbour. Immense stores of valuable articles, such as gold, silver, ivory, furs, &c, are kept near this palace, and only opened, when an emperor ascends the throne, or a lady is raised to the rank of empress.

Yet the numerous fanes in the Hwang-ching are too few for the superstition of the Dragon. There are also temples in the Chinese city, or Wae-ching, which he occasionally visits. Such is the Teën-tan, or celestial altar, where the azure heavens are adored; this is rather a splendid and large building, the wall which surrounds it is half a mile in circumference; between it and the outer ditch is a roof, supported by 160 pillars. Before the principal entrance, on the left hand, is a pavilion of stone, adorned with a statue in bronze, representing a man in deep contemplation, and on the other the monument of Time. The emperor himself sacrifices here at the winter solstice, to the azure heavens. The Seën-nung-tan is erected in honour of the inventor of agriculture; but the spirit of the heavens and the earth, and the planet of Jupiter, have all their respective altars. Sacrifices are offered before them to the five sacred mountains, the five predominant mountains, and the five common mountains; their meaning we leave the reader to guess, nor can we discover what they have to do with agriculture. But this is not sufficient; the rivers have also their representatives, and receive their regular sacrifice upon an altar, where their form is engraved. Nothing, however, is so remarkable, as the field which the emperor annually ploughs. We shall describe this ceremony in its

place; but here we merely observe, that the grain produced by the emperor's manual labour is thought much superior to common grain, and is therefore used to make cakes for the sacrifices offered up to heaven.

The Chinese city bears all the marks of an industrious people, constant in the pursuit of gain: mercantile bustle pervades every corner of it. The police, which consists here of soldiers, keeps a sharp look-out to prevent robberies, theft, &c., Peking, like almost all cities, and perhaps more so than any other, being a sink of iniquity.

The suburbs included, we do not hesitate to say that the city numbers two millions of inhabitants. It is naturally a great place for trade, and would be still greater, if any European merchants were established here to carry on business.

Ten or twelve miles from the capital are the pleasure gardens, of which Yuen-ming-yuen is the most important. They occupy an extent of twelve square miles, and are so arranged as to combine natural beauties with art: jungle, and gardens regularly laid out,—waste tracts, and well cultivated fields are so interchanged, as to give to the whole an appearance of infinite variety. It is said that about thirty palaces are built upon this spot, which, if we form a proper idea of a common Chinese palace, will not appear wonderful. The principal hall of audience, where the English ambassador was admitted, stands upon a platform of granite, surrounded with a row of large wooden columns, which support the roof. The hall within is 110 feet in length, 42 in breadth, and 20 in height. No decoration, no tinsel distinguishes this hall,—the greatest ornament here is the imperial presence.

We proceed next to mention some other places in this province.

Teën-tsin-foo,—the Celestial Ferry,—a name bestowed upon it, because it leads to the capital of the Celestial Empire, extends for several miles on the right bank of the Pe-ho,

about thirty-five miles up the river; there are only three or four long streets, running longitudinally. This circumstance has given rise to several mistakes; for travellers, in seeing it extend so far, thought that its breadth was proportionate to its length. As the emporium of the capital, it is perhaps the richest trading place in the empire. The junks arriving here from the south, Keang-nan, and Shan-tung, are so numerous, that they literally cover the river, which is not very broad; leaving just so much space as will allow a vessel to pass. For miles together, the trading craft lie in close rows, and exhibit a forest of masts. A little beyond the city, the great canal joins the Pe-ho, and thus it is also the resort of grain junks. One can easily imagine the mercantile bustle during the trading season, which commences in July and lasts till October; but after this, there reigns the silence of the grave. The staple article of this place is salt. It is piled up in large mounds, to the number of perhaps a thousand, on the left bank of the river, covered with earth and mats, and often kept for more than forty years. Several thousand boats are engaged in the transportation of it from the sea into the interior. It is made on the low coast, which stretches from the banks of the Pe-ho to a distance of more than forty miles; but before it is brought to the city, it is piled up for a considerable time near the entrance of the river, and from thence again transported higher up. The salt-merchants, imperial monopolists, live like princes. The duties are so high, that before it reaches the magazines of Teën-tsin the price is almost doubled. Passing down the river, the prospect is really dismal; one continued flat, without a blade of grass, interspersed with tombs,—the habitations of the dead. Further up, it is pleasing to observe, that the hamlets on the banks become more numerous; gardens, with peach-trees and the vine, relieve the eye, wearied with the expanse in the back-ground. Numerous taverns, where liquor is

retailed, are too evident a proof of the propensities of the natives, to be mistaken. An imperial garden, or rather jungle, though it was originally intended for a pleasure garden, ushers the traveller into Teën-tsin, where the din of the gong, and the hum of thronging multitudes, greet his ear. He would now expect a splendid trading town; instead of this, however, he observes rows of hovels built of mud, but not the worse for it, being pasted inside with beautifully flowered paper; so low and unseemly, however, as to give a very faint idea of the mercantile riches hoarded up in them. The government has prohibited the people from erecting brick houses, considering this privilege to belong only to public buildings and temples. As the streets are not paved, and yet very narrow, they are in the worst state imaginable; and people who can afford it must, during the rainy weather, go on horseback, for otherwise they would sink in the mud. The shops are richly stored with a great variety of merchandise, especially furs, silks, &c.; but few of the articles are of home manufacture, and the importations are almost all exchanged for silver, which, happily for these barren regions, abounds. If British intercourse were permitted here, the trade in manufactures would most likely exceed that of Canton, as English woollens are in great demand: yet we have still to look for that time when the spirit of British enterprize shall be roused, for, in regard to China, it is almost dormant.

The residence of the viceroy is at Pau-ting-foo, on the north-western frontiers of the empire. Seuen-hwa-foo is situated towards the Great Wall, in a romantic, mountainous spot. In the neighbourhood are the gates through which the emperor and the Tatars pass, in their hunting excursions. There are many frontier fortresses, with several smaller forts in its neighbourhood, by which the Chinese might check the invasion of Tatars, but which could never prevent a host of Cossacks from spreading themselves all over the province.

Towards the eastern frontiers, where the Great Wall runs into the sea, there is the fort of Shan-hae-wee. Every foreigner must be struck with the extensive walls, which surround even the most paltry fortifications, though they are little adapted to retard an invasion, nor built with a knowledge of the art of fortification. At present, they are left to decay, for the Tatars kiss the celestial sceptre, and there is little probability that their naturally roving spirit will again endanger the safety of the empire, so long as this dynasty remains upon the throne. Ching-ting-foo is a very large place, and celebrated for the herbs and drugs growing in the neighbourhood. We only mention the names of the other Foo:—Yung-jung-foo, Ho-keën-foo, Shun-tih-foo, Kwang-jung-foo, Ta-ming-foo, and Ching-ting-foo. The capitals of these districts have nothing remarkable, and deserve, therefore, no further notice.

Besides the quota of grain which this province has to pay in kind, a contribution of straw is levied upon the people. The acres allotted to the maintenance of public institutions and instruction amount to 1,429 king, 88 mow, of which the annual revenue is 2,776 taels,—surely little enough!

"The population, amounting to more than 27,000,000, upon a country of 58,000 square miles, must be very dense, for it is twice the number that we find in Poland and Gallicia, and gives to every square mile about 470 inhabitants,—an enormous population; yet, considering the prolific nature of the Chinese, their early marriages, the rareness of a state of celibacy amongst them, the residence of the court, a numerous standing army, and the long peace which this district has enjoyed, the amount will not appear incredible. It ought also to be remarked, that a much larger number of Chinese, on account of their scanty diet and frugal habits, can live upon a square *mile*, than Europeans. We ought to consider further, that the greater part of the population is

engaged in agricultural pursuits, and that many merely toil to support life, so that the produce forced from the ground must be much larger than with us. And if we take into still further consideration, that all other provinces are obliged to send in their quotas for the support of the court, and that the greater part of this rice is consumed in the province, we shall be convinced that 27,000,000, at least, can subsist in this province.

The frequent inroads of the Tatars into this province, and the reiterated conquests they have made of it, have kept it for a considerable time in a state of depression; but since the present family has ascended the throne, and all the enemies of China have become her friends and allies, this province is in a very flourishing condition. Both the Mantchoo and Mongol nobles generally live at court, and scatter their wealth amongst the citizens of Pe-che-le.

KEANG-SOO (RIVER SOO) AND GAN-HWUY (FIXED EXCELLENCE) PROVINCES.

These two provinces were formerly united under the name of Keang-nan, and as both their climate and productions are similar, we shall treat of them as if they were still one. To the north they border upon Shan-tung and Honan; to the south, upon Keang-se and Chĕ-keang; to the east, upon the Yellow Sea; and to the west, upon Hoopih and Hoo-nan. The country which they embrace extends from 29° to 35° 8′ lat. N., and from 5° 10′ east of Peking, to 1° 30′ west. If we consider their agricultural resources, their great manufactures, their various productions, their excellent situation on the banks of the two largest rivers in China, their many canals, and, amongst them, the Great Canal, lakes, and tributary rivers, they are doubtless the best territory of China. From time immemorial, Keang-

nan has been considered the heart of the empire, and weighing all the advantages derived from it, one may, without hesitation, apply that name to such a fertile region. The climate is very temperate and healthy, except in the swampy districts. The Yang-tsze-keang is here widened to such a breadth, and has increased to such a depth, that river junks of the greatest dimensions can easily navigate it; during heavy blowing weather, its waves rise very high, and endanger the navigation of frail barks. The Hwang-ho in its rapid course traverses the northern parts, whilst numerous small rivers flow into the ocean, and either join the Yang-tsze-keang or Hwang-ho, or empty themselves into the lakes. Amongst the former, we mention the Woo-sung river, in the south, which flows into the sea not far from Tsung-ming; it is navigable for vessels of the largest burden, and stands in connection with the Great Canal and the Yang-tsze-keang. To the south of the Yang-tsze-keang, are the Lew-ho, Tăng-ho, and Tseih-poo-ho, and other smaller streams. Between the Yang-tsze-keang and the Hwang-ho, the Fin-kea-keang, the Tang-kea-teĕ-keang, the Teën-kae-ho, and the Sin-yang-keang, flow into the sea, with numerous others. The largest tributary stream, which joins, by means of the Hung-tsze-hoo, the Hwang-ho, is the Hwae-ho. It is a considerable river from Ho-nan, which receives a great number of tributary streams before it reaches its destination. The rivers which flow into the Yang-tsze-keang are extremely numerous, and it may be said that no country in the world, with the exception of Holland, is so well watered as Keang-nan. The larger lakes we have already mentioned; the smaller ones are found here in greater number than in any other part of China. In the north are the Ta-tseich-hoo, the Wei-shan-hoo, the Lo-ma-hoo, the Tsing-hoo, and Tăng-yang-hoo, with several smaller ones. In the centre are the Hung-tsih-hoo, at the confluence of the Hwang-ho and the Great

Canal. The country around is extremely marshy, and yields abundance of salt. To the south, is the Kaou-yew-hoo, and, in Gan-hwuy, the Tseën-hoo. We pass over the numerous smaller ones in silence, having already mentioned the Tae-hoo.

The greater part of the country to the north of the Yang-tsze-keang is a continued flat; there is no where to be seen even an elevation of a few hundred feet in height. The irrigation is, therefore, very easy; but this low ground has also its disadvantages, and though the Delta of China, it is exposed to great inundations, which destroy the most fertile crops, and render the land useless for many years. Repeated calamities of this kind have not yet taught the Chinese how to remedy the evil, which after all would not be a hopeless task. Gan-hwuy has several mountain ridges.

This coast, as well as the Pe-che-le, is very flat, and scarcely visible from the sea. The country for more than ten miles inland, is alluvial soil, and the large island of Tsung-ming, nothing but a mud-bank of the Yang-tsze-keang. The only island along the coast of any height is Tae-shan, to the north of the Yellow River, in latitude 34° 40′; and this is intersected by a double ridge of hills. The banks which bar the Yang-tsze-keang, are really formidable, and will in the course of time form islands by themselves. They are twelve in number, visible at low water, and several miles in circumference. Yet the entrance into the Yang-tsze-keang, is by no means so difficult as it has been represented, but it would require a survey, before large ships could enter with safety. Woo-tsaou-sha are immense banks on the mouth of the Yellow River, which stretch about eighty miles out to sea, but gradually deepen, and run out in spits. Ships steering for the Shan-tung promontory, ought to give them a wide berth, for if they touch upon them they are surely lost in the quick-sand.

As the coast is not visible even within two miles, many vessels are annually wrecked upon them; but no steps have been taken by the Chinese government to warn the mariner of the danger, nor have they ever been surveyed; and, therefore, the common prejudice still prevails, that the Hwang-ho is inaccessible, a supposition worthy of the credulous middle ages.

The most inhabited parts of Keang-nan, are the banks of the Yang-tsze-keang, and Hwang-ho; no part of China has so many large cities in so small a compass as this. Ascending the river, we meet with Gan-king-foo, Che-choo-foo, Woo-wei-choo, Ho-choo, Tae-ping-foo, Kwa-choo, Ching-keang-foo, Tae-choo, and, at the mouth, Tung-choo. On the Hwang-ho, are Tung-heën, Tang-shan-heën, Sew-choo, Soo-tseën-heën, Taou-yuen-heën, Gan-tung-heën, Hwae-gan-foo.

From the statistics above quoted, it appears, that this is the most populous part of the empire; for though the extent of the two provinces amounted only to 92,961 square miles, which is less than Sze-chuen, Yun-nan, and Hoo-kwang, the population is about 72,000,000; thus, it nourishes as many inhabitants as France and Germany together, and numbers more than any state in Europe.

Keang-soo province is divided into the following districts:

1.—Keang-ning-foo lat. 32° 4′ 30″, long. 2° 18′ 34″, E.; subdivided into 7 Heën.

2.—Soo-choo-foo, lat. 31° 23′ 25″, long. 4° 0′ 25″, E.; 1 Ting, 9 Heën.

3.—Chang-choo-foo, lat. 31° 50′, long. 3° 24′ 17″, E.; 8 Heën.

4.—Sung-keang-foo, lat. 31° 0′, long. 4° 28′ 34″, E.; 1 Ting, 7 Heën.

5.—Chin-keang-foo, lat. 32° 14′ 26″, long. 2° 55′ 43″, E.; 4 Heën.

6.—Hwae-gan-foo, lat. 33° 32′, 24″, long. 2° 45′, 42″, E.; 6 Heën.

7.—Yang-choo-foo, lat. 32° 26′ 33″, long. 2° 45′, E.; 3 Choo, 6 Heën.

8.—Tae-tseang-choo; 4 Heën.

9.—Seu-choo-foo; 3 Choo, 7 Heën.

10.—Hae-choo; 2 Heën.

11.—Tung-choo; 2 Heën.

Gan-hwuy province is divided into the following districts:—

1.—Gan-king-foo, lat. 30° 37′ 10″, long. 0° 35′ 43″, E.; subdivided into 6 Heën.

2.—Hwuy-choo-foo, lat. 29° 58′ 30″, long. 2° 3′ 20″, E.; 6 Heën.

3.—Ning-kwŏ-foo, lat. 31° 2′ 56″, long. 2° 15′ 33″, E.; 6 Heën.

4.—Che-choo-foo, lat. 30° 45′ 41″, long. 0° 58′ 34″, E.; 6 Heën.

5.—Tae-ping-foo, lat. 31° 38′ 38″, long. 2° 4′ 15″, E.

6.—Loo-choo-foo, lat. 31° 56′ 57″, long. 0° 46′ 50″, E.; 5 Heën.

7.—Tung-yang-foo, lat. 32° 55′ 30″, long. 1° 1′ 26″, E.; 2 Choo, 6 Heën.

8.—Ying-choo-foo; 1 Choo, 5 Heën.

9.—Kwang-tih-choo; 1 Heën.

10.—Choo-choo; 2 Heën.

11.—Ho-choo; 1 Heën.

12.—Luh-gan-choo; 2 Heën.

13.—Sze-choo; 3 Heën.

The principal products of this country are grain, cotton, green-teas, and silk, which are staple articles; besides some of less value. It is destitute of minerals, and we may travel for hundreds of miles together, without seeing even a granite. The greater part of the soil consists of a black loam, the best adapted for the cultivation of rice.

God has scattered his gifts here abundantly; the inhabitants are endowed with great ingenuity; they excel all their countrymen in the manufacture of silks, cotton cloth, and embroidery, and are not less celebrated for their literary genius. This, joined to their corporal accomplishments, constitute the Keang-nan people the paragons of the Celestial Empire. They are, however, very effeminate, and devoted to luxury. The lower classes are extremely filthy in their habits and houses, and possess little honesty in their dealings. An over-crowded population, heavy taxes, (for no province in the empire has so much to pay to government,) exhaust the resources of this fine country; and notwithstanding the abundance of produce, the horrors of famine are more terrible here than even in Pe-che-le.

Nan-king, (capital of the south) in Keang-ning-foo, in lat. 32° 4′ 30″, long. 2° 18′ 34″, E. of Peking, the most densely inhabited district of this province, is situated a league distant from the Yang-tsze-keang, on its southern banks, with which it is connected by large canals. Once the capital of the Great Empire, but now degraded to the rank of a metropolis, where the viceroy of the three provinces Keang-soo, Gan-hwuy, and Keang-se, resides. There are besides a lieutenant-governor, a Ho-taou-tsung-tuh, or admiral of the Keang-nan rivers, and another of the Great Canal; moreover, a Tatar Tseang-keun, or general, the commander of the imperial forces. No place is better situated for the capital of a great empire than Nan-king. It is in the centre of China, near a majestic river, and can keep up communication, by water, with every province. Yet the Tatar, as well as the Chinese, policy does not view it in the same light, and the imperial city was degraded, in order to raise Pekin, its rival. Its walls are said to be thirty-two miles in circumference, which is not at all incredible, considering the fondness of the Chinese for building extensive

circumvallations; scarcely two-thirds of this space, however, are inhabited, but consists of fields and gardens. As long as it continued to be the capital, much of the varied and romantic soil was allotted to the pleasure grounds of his imperial majesty, but it is now employed to far better purposes—the maintenance of the numerous population. It suffered much during the Tatar invasion, and in the war with the pirates of Fokeën, who laid siege to it in their turn. Since that time it has fallen into ruins, and would be like Thebes and Babylon, if the industrious and ingenious inhabitants had not preserved its principal buildings, and kept up its reputation. The streets are narrow; the public buildings bear the traces of decay; but the gates are still magnificent, and above all, the far-famed Porcelain tower, or pagoda, which was commenced in 1413, finished within nine years, and cost 2,458,484 taëls, has been the object of admiration to all travellers, and still remains a monument, like the Egyptian Pyramids, of the skill and perseverance of the ancient Chinese. The Paou-găn-sze, (this is the Chinese name,) stands outside the city. It is raised on a massive basis, built of brick, and surrounded with a rail of unpolished marble. Ten or twelve steps lead to the nethermost hall, the floor of which stands one foot higher than the basis, and leaves a little walk, two feet wide, all round it. The front of this temple is adorned with a gallery, and a few pillars; the roof is double, and covered with green, glazed tiles, which gives the whole a very brilliant appearance, especially when the rays of the sun are reflected upon it. The hall itself is of an octangular form, forty feet wide, surrounded with a wall, which supports the tower on one side. The tower is nine stories high, every story smaller than that below it, and the whole about 200 feet in height, to the summit of which a spiral staircase of 190 steps leads. Each story is made up of thick pieces of timber, laid cross-wise, the ceiling being adorned with paintings,

the numerous niches with idols, and the outer cornices and penthouses with bells, which emit, when the wind blows, a very pleasing chime. From the eighth story, the cupola rises from the top of the tower, but no steps lead to it. A piece of iron runs in a spiral form; on its top is placed a large gold ball, in the shape of a pine-apple. The material of which the tower has been constructed, and the neatness with which the whole is joined, make it appear as if it were made of a single piece. Its height and commanding situation have greatly increased its fame, as the noblest work of Chinese architecture. The substance itself resembles our earthenware, and the glazing is so well fixed, that it has stood the test of four centuries, and still looks beautiful. We naturally ask, for what purpose was such an expensive tower built? It serves various purposes, and the first of all is to transmit the fame of the builder. Sometimes, when a rich man has obtained an imaginary favour from an idol, he builds a pagoda, or has one built by joint subscription; thus raising a monument in honour of Budhu, to keep off evil spirits, and calamities. The Paou-găn-sze, (pagoda of gratitude), was built by a scion of the imperial clan of Ming: its site is well chosen, and when standing in the eighth story, we may overlook the whole city, and its environs. Under Kea-king's reign, it has been repeatedly struck with lightning. A league distant, in a northerly direction, is the ancient observatory, which formerly contained a large globe, with parallel circles, and meridians, made of brass, and so large, that three men could scarcely encompass it. Besides a sphere and quadrant, there are three astrolabes pinned together, with moveable rulers and sights, for making observations. We presume that the Arabs, who flourished under the Yuen dynasty, as astronomers, taught the Chinese to construct these instruments. At present the observatory, like every other public building in and near Nan-king, is neglected and almost in

ruins. Even the splendid sepulchres of the emperors have not escaped the ravaging hand of the Tatars, but they have never been able to transfer the ingenuity and industry of the Nan-king people to Peking. The Nan-king satins are celebrated not only in China, but also in foreign countries, where their beauty has never been surpassed by home manufacture. Its inhabitants fabricate likewise excellent ink, an article of considerable consumption, artificial flowers of the Tung-tsaou-pith, and excel in the art of printing, which is here carried to greater perfection than any where else. The nankeens have received their name from this city, though they are manufactured from cotton, which naturally has this colour, in every village of the southern part of Keang-nan. There is scarcely a cottage to be found, where the thrifty house-wife has not a loom for the weaving of nankeen. The skill in making this excellent and durable cloth, is bequeathed to them by their ancestors, and they weave it as mechanically as a piece of machinery.

The trade which Nan-king carries on is very considerable. Its excellent situation entitles it to the rank of a large maritime emporium; but its commerce is carried on upon the rivers and canals, for the government is too jealous to permit even the Fokeën junks to enter the Yang-tsze-keang.

Gan-king-foo, lat. 30° 37′, long. 0° 35′, E. of Peking. It is situated in the southern part of Keang-nan, on the northern banks of the Yang-tsze-keang; the capital of Gan-hwuy province, and the residence of a lieutenant-governor, with six Heën under its jurisdiction. The country around it is fertile and very romantic, and the trade upon the Yang-tsze-keang far from inconsiderable.

The finest city in Keang-soo, is doubtless Soo-choo, in lat. 31° 23′, long 4°, E. of Peking, on account of its romantic situation on the Tae-hoo, and three smaller lakes,

the neighbourhood of the Great Canal, and its picturesque environs. The surrounding regions may, without exaggeration, be styled the Chinese Arcadia. The natives themselves, though no great admirers of inanimate nature, use the following proverb to describe its beauties: "Shang-yew-teën-tang, hea-yew-Soo-Hang," (above is paradise, below Soo-choo, and Hang-choo;) the latter the capital of Chĕ-keang, not far from Soo-choo; and any China-man, though he has never seen the place, will speak in raptures of it. The whole city is intersected with canals, and not unlike Rotterdam, except in the filth and smallness of the houses. Several stately temples adorn its streets, but it is less celebrated for these, than for the city of boats, which is floating on its waters, and forms quite an integral part in itself. These boat-people have nothing common with the Chinese living on shore, and are rather a despised race, but by no means less industrious and enterprising. Soo-choo embroidery is of a very superior description, but too gaudy for our taste. Silk stuffs of various kinds have also maintained their credit for strength and gloss. It is, moreover, the resort of many inspired poets, who on the banks of the Tae-hoo, or on the islands of this lake, vent their feelings in lyric strains. At the same time, it is to be lamented, that vice is more common here than in many other places, and that every sort of luxury thrives like weeds in the corn. The trade is very large, and if ever European houses are established in any part of Keang-nan, it ought to be at Soo-choo.

Seang-hae, or Shang-hae-heën, in the Sung-keang district, situated on the left bank of the Woo-sung River, about fifteen miles from its mouth, is the principal maritime port of the whole province, in lat. 31° 14′, long. 5° 11′, E. of Peking, fifteen miles up the river. The suburbs, where most of the trade is carried on, extend for several miles along the banks of the river; the streets are narrow; several

fine buildings stand amongst dirty cottages, and well furnished warehouses. The city itself is surrounded with a very extensive wall, and has broad and long streets, lined with elegant shops. At certain times, more than a thousand junks are moored in front of the city; the mercantile bustle is incessant; the passing and repassing of vessels, and the loading of river-boats, give to the whole a more lively scene, than even the vicinity of Canton exhibits. In mercantile importance, it is perhaps the second emporium in the empire. The Woo-sung River has about five fathoms in mid-channel, but the entrance to it leads through a maze of sandbanks, without any landmarks; for the country is so flat, that were it not for the trees and forts at the entrance, one might not be aware of having entered it. Hamlet joins hamlet—not an inch of ground remains uncultivated. There is scarcely room for the habitation of the dead, whose coffins are exposed on the highways, and in the court-yards of the peasants. Only recently, have Europeans endeavoured to trade to this place. If ever commercial relations are established here, they may prove more extensive and advantageous than those now existing at Canton. As the gate to the heart of Central Asia, Shang-hae has no compeer; nor will the trade ever fall into decay, as long as millions of industrious people are the consumers.

Not far from the mouth of the Woo-sung, the alluvial island of Tsung-ming is situated, but there are large sandbanks between, and a vessel can proceed thither safely only by keeping close in-shore of the main. Not many centuries ago, it was a bank always above the level of the sea, and overgrown with jungle and bulrushes, and the haunt of robbers and outlaws. Necessity drove some of the inhabitants of the adjacent coast to its shores, they cleared the jungle, surrounded the island with dikes, to protect it against the inroads of the sea, dug ditches and canals to irrigate the rice-fields, and succeeded so well in their en-

deavours, that at present 2,000,000 of people can live upon a spot only two leagues broad, and from five to six long. One part of the island is used for the cultivation of rice exclusively, another for the growth of various other grains, and the third, though apparently the most unpromising, producing not even a bladê of grass, is so impregnated with salt, as to furnish not only a sufficient quantity for home consumption, but also a large surplus for exportation. The inhabitants are most industrious and civil people, and neat and comfortable in their dwellings. They have so much improved the soil, as to make one city of the island, and to provide for the wants of all its inhabitants.

The Chinese government has reduced the island into an Heën, and it repays well the care bestowed upon it by the mandarins. A lively trade is carried on with Mantchoo Tatary, in Tsung-ming bottoms, and the inhabitants are celebrated as excellent fishermen and sailors.

Chin-keang-foo, situated on a bend of the Yang-tsze-keang, opposite to Kwa-chao, is a very celebrated trading place, strongly fortified, in order to prevent hostile fleets from proceeding up the river. The Ta-keang, (great river,) as the Yang-tsze-keang is also called, is here a mile and a half broad, and affords sufficient space for innumerable trading craft to ply up and down. The river contains many islands, which are also cultivated: one in the neighbourhood, called Kin-shan, (golden hill,) is dedicated to Budhu, on account of its romantic scenery; it is inhabited by idle priests, and filled with temples. Greatly superior in extent is the city of Wei-choo-foo, a place situated near the frontiers of Chĕ-keang. The cunning and cleverness of the inhabitants has gained them the name of being the most expert merchants: they carry on a flourishing trade, and engage in several arts with such great success, that few Keangnanese can equal them.

Near Hwae-gan-foo, where a very brisk trade is carried

on, is the confluence of the Great Canal, and the Yellow River; to cross it is a very dangerous undertaking, and especial care ought to be taken to avoid the rapids. The superintendent or governor of the rivers in Keang-nan, Ho-taou-tsung-tuh, resides in the neighbourhood of this city, and acts at the same time as the commander of the entrance of the Yellow River, which is here fortified.

Yang-choo-foo, situated in a romantic country, is celebrated for its trade in salt, and infamous for the licentiousness of its inhabitants. It is a very large and lively city, and being situated near the great thoroughfare on the Yang-tsze-keang, numerous merchants reside there.

Less noted for its present greatness, than for having given birth to the founder of the Ming dynasty, Hung-woo, who drove the hateful Tatars from China,—is the city Tung-yang-foo. Penetrated by gratitude for the great success in obtaining the victory over so desperate an enemy as the Mongols, the new emperor wished to raise his birth-place to the rank of a capital, marked off the space of nine leagues for the compass of the city, built and endowed splendid monasteries for the priests of Budhu, he himself in his early life having been a scullion in their service, and erected a splendid monument to his father. Though these buildings were finished, Tung-yang could never be raised to a capital; the emperor had to give up the place and to repair to Nan-king. Few traces of the work of this enterprising genius have survived; the monuments have fallen into decay, and the name of the founder is almost buried in oblivion. Such is the glory of this world!

The acres destined for the maintenance of the soldiers, which are either cultivated by themselves or let out, amount in Keang-soo to 11,596 king, 92 mow, the money arising from it to 37,035 taëls; in Gan-hwuy to 11,856 king, 86 mow, and the money to 45,860 taëls. The acres for the maintenance of the temples, public institutions, and

poor scholars, in Keang-soo, 408 king, 58 mow, yielding a revenue of 5491 taëls; and in Gan-hwuy 220 king, 18 mow, 1640 taëls. Add to this the duties on teas, and on several other articles of minor importance, and we shall be enabled to form an estimate of the resources of this province, which also sends a quantity of the finest silk-stuffs as a tribute to the emperor. Let it, however, never be forgotten that the above-mentioned items are only those established by law, the illegal extortions far exceed the regular taxation. The duties are moreover farmed out, and those who enter the contract are never at a loss to fill their pockets by the most arbitrary proceedings. Whenever a mandarin has paid a great sum for his office, he indemnifies himself very soon, and the superintendents of the custom-house are generally men of the most avaricious disposition, who do not scruple to use the foulest means, in order to amass riches, and to repay the favour of their superiors in the provincial city or the capital. A province like Keang-nan might constitute an empire in itself more powerful than the Turkish, if the arts and sciences of Europe had penetrated its borders, and Christianity had overthrown the idolatry of Budhu and Taou. Whilst however it forms a part of the Great Empire, it can never rise to much importance, for it is treated as a conquered country, and not as the source of wealth whence the court principally derives its subsistence.

KEANG-SE PROVINCE (WEST OF THE RIVER.)

Keang-se extends from latitude 24° 30′ to 30° 10′; and from longitude 1° 50′ east of Peking, to 3° west. Its northern boundaries are Keang-nan, from which it is separated by the Yang-tsze-keang; its southern, Kwang-tung; its eastern, Fokeën and Chĕ-keang, and its western, Hoo-pih and Hoo-nan. Upon an area of 72,176 square miles, there

lives a population of 30,426,999. The country is hilly, but not mountainous. The south-westerly mountains, which we have mentioned in the general view, separate it from Kwang-tung province; the peaks of this chain tower majestically into the clouds, and are almost inaccessible; so that the natural boundaries between these two provinces are very well defined. Gneiss and quartz seem to be the prevailing rock in this range, which is by no means inferior to the Pyrenees. The southern parts are much more elevated than the northern, and the course of the rivers runs in that direction. The principal river is the Kan-keang, which breaks out and flows into the Po-yang lake. Near Keih-gan-foo, it has many dangerous rocks, and is exceedingly rapid. Many small streams intersect its districts in various directions, and afford a sufficient quantity of water for the irrigation of the fields. The Po-yang lake, which is from seventy to eighty miles in length, is the most remarkable. Four rivers flow into it, and it stands also in connection with the Yang-tsze-keang. To avert danger, which the suddenly rising tornadoes create, every barge that crosses the lake sacrifices a cock to its spirit, and the mariner announces his arrival by the merry peal of the gong. Such is the miserable superstition of the Chinese! But they do not place entire reliance on their dumb idols; they have therefore boats stationed to succour the sufferers in time of need. These boatmen, ever ready to profit by disasters, often hasten the destruction of vessels in order to enrich themselves by the spoils of the wreck. Against such an inhuman practice, the presence of a heartless mandarin, who is purposely sent there, in order to dissuade the people from venturing on the lake, is of very little avail.

So far as climate is concerned, Keang-se is one of the most healthy spots in the empire. The grain produced is not sufficient for its consumption. Mines of gold, iron,

lead, and tin, are found in the mountains, but not in such quantities as to constitute them staple articles for exportation. The Keangsenese are a covetous and sordid race, but otherwise clever enough to make their way through the world. The province is divided into the following districts:—

1.—Nan-chang-foo, lat. 28° 37′ 12″, long. 0° 36′ 43″, W.; it has under its jurisdiction 1 Choo, 6 Heën.

2.—Keih-gan-foo, lat. 27° 7′ 54″, long. 1° 34′ 5″, W.; 1 Ting, 9 Heën.

3.—Faou-choo-foo, lat. 28° 59′ 20″, long. 0° 13′ 38″, E.; 7 Heën.

4.—Kan-choo-foo, lat. 25° 52′ 48″, long. 1° 40′ 54″, E.; 1 Ting, 8 Heën.

5.—Nan-gan-foo, lat. 25° 30′, long. 2° 28′ 38″, E.; 4 Heën.

6.—Kwang-sin-foo, lat. 28° 27′ 36″, long. 1° 37′ 30″, E.; 7 Heën.

7.—Nan-king-foo, lat. 29° 31′ 42″, long. 0° 26′ 37″, W.; 4 Heën.

8.—Kew-keang-foo, lat. 29° 5′, long. 0° 24′, E.; 5 Heën.

9.—Keën-chang-foo, lat. 27° 33′ 36″, long. 0° 12′ 18″, E.; 5 Heën.

10.—Foo-choo-foo, lat. 27° 56′ 24″, long. 0° 10′ 30″, E.; 6 Heën.

11.—Lin-keang-foo, lat. 27° 57′ 36″, long. 1° 1′ 30″, W.; 4 Heën.

12.—Shwuy-choo-foo, lat. 28°.24′ 50″, long. 1° 10′ 54″, W.; 3 Heën.

13.—Yuen-choo-foo, lat. 27° 51′ 32″, long. 2° 5′ 24″, W.; 4 Heën.

14.—Ning-too-choo; 2 Heën.

Nan-chang-foo is the capital, and the seat of a lieutenant-governor. It is built in the form of an egg; its environs are richly cultivated, and its situation on the Kan-keang, make

it a place of considerable trade, the more so, as in its neighbourhood the great manufactures of China-ware are carried on. By the Tatars it was attacked and laid in ruins, but it has gradually risen into importance, and is now a very flourishing town, enjoying all the advantages of an industrious population, and a fertile soil in the neighbourhood.

Kwang-sin-foo, though situated in a mountainous district, on the confines of Fokeën and Chĕ-keang, is nevertheless a flourishing place, for the iron industry of the natives has converted the most barren rocks and inaccessible mountains into fertile rice-fields, and forced from the soil what nature denied them. The mountain passes, by being impervious, invited outlaws and robbers, who even now flock thither and live in security. To defend the entrance to this province, a strong garrison is stationed in this place, so that, if ever the flame of rebellion should be kindled by the unruly Fokeën men, it would not be so easy to penetrate into Keang-se.

Kan-choo-foo is celebrated for its varnish trees, and medical herbs, which grow in the neighbourhood, and for the great trade carried on by its inhabitants upon the Kan River.

The superstitions of the Taou sect seem to have taken root in and about the city; and a superior, under the name of Teën-sze, (heavenly master,) resides in the city. As this sect, or rather its priests, delight in solitude, the adjoining desert and the surrounding mountains, offer an excellent place for retirement and contemplation, and the herbs of the hills, the true ingredients for the liquor of immortality. But, notwithstanding the perverse doctrines of this mystic philosophy, its votaries are not so arrogant and sensual as the Budhuists, and therefore are less injurious to the interests of the people. Many districts, yielding barely sufficient for a superabundant population, are utterly

unable to maintain a luxurious court. In order, however, to pay the annual tribute of rice, the greater part is levied upon the Foo-choo-foo district, situated in a fertile plain, and encompassed with flourishing villages. The rivulets of the surrounding mountains supply it with the necessary irrigation, and two crops can be obtained every year from the fat and loamy soil. Kew-keang, situated near the junction of the Yang-tsze-keang with the Po-yang lake, is a very rich trading place, and the entrepôt for many river junks.

In the district of Faou-choo-foo, the celebrated city King-te-ching is situated, on a fine navigable river, in a plain surrounded with high mountains, which form a semi-circle, and give to the whole a very picturesque appearance. Such is the famous manufacturing city of China-ware, an article once so celebrated over all Europe, and imitated with better success, than even Chinese ingenuity could have devised. Five hundred ovens are constantly burning, and emit, during the night, a flame which gives the region surrounding, the appearance of a lake of fire. No place in China is thought to manufacture porcelain of equal excellence with that of King-te-ching, though several cities in Fokeën and Kwan-tung, have endeavoured to rival it in this production.

The materials of which the porcelain is made, are two different kinds of stone, the Pe-tun-tsze, and Kaou-lin; the latter of a whitish, the former of a greenish cast. They are pulverized in a mortar, and the substance refined and made into a paste. It is then kneaded, rolled, and wrought into a solid substance, to make the China-ware compact, and thus it passes into the hands of the potter, who either forms the vessels upon a wheel, or moulds them, and afterwards finishes them with a chisel. They are then dried, shaped, and painted with a white mineral oil, which adds to the transparency and beauty of the ware; and finally,

they are painted with the requisite colours. But in the mixture of the glaze, as well as in the preparation of the materials, many small ingredients find their way, which though not absolutely necessary, greatly add to the beauty of the porcelain. To heighten or vary the glazing of the Pih-yew, or white oil, it is customary to mix it with oil of lime, fern-ashes, and various other mineral varnishes, according to the invention of the potter. Mineral colours alone are sufficiently durable to stand the progress of burning in the oven. The furnaces wherein it is burnt, are not very large, made of bricks and China-ware, and having three or four vent-holes, are about two fathoms high, and four in width, with several holes in the top. The greatest art consists in the baking the porcelain vessels; for if the heat of the oven be not well tempered, a whole set of vessels will either be vitrified, and melt into one solid mass, or be unfit for service, on account of their not being sufficiently burnt. Porcelain is the staple article of exportation which this province furnishes, and considering the immense consumption in China, it must yield considerable sums to the manufacturer. Yet, the wood is to be brought from a distance of more than 300 miles. Provisions are extremely dear, and labour in equal proportion, so that several other places, situated more advantageously, have become successful rivals in the manufacture of this article, by supplying it at a cheaper rate.

The land-tax, which Keang-se was paying, under Keën-lung, considering its less fertile soil, is rather considerable, viz., 1,879,810 taëls, and 899,632 shih in rice; but as there is an industrious population of thirty millions, as many subjects as the most powerful state in Europe can number, this taxation does not fall heavily upon those who have to pay it. The Heŏ-teën, or acres, of which the produce is laid aside for the maintenance of public institutions and temples, is only sixty-eight king; yields in money,

eighteen taëls; and in rice, 8,417 shih, a truly small stipend. The soldiers' fields amounted to 6435 king, 66 mow; the revenue arising from it, 14,903 taëls. How would France and Austria flourish, if they could maintain the army with so small a sum, and in so easy a way! But a Chinese soldier is content with little—one dollar per month, rice as much as he can eat, and no campaign to disturb his peace, so that he can devote the whole of his time to agricultural pursuits. The gabelle amounts to 2,709,267 taëls, and is, as everywhere, the most productive taxation; which speaks by itself for the immense population. But the duties arising from the custom-house amounted to a little more than 400,000 taëls, and this shows plainly, that though the province is the thoroughfare of the trade which the southern provinces carry on with the northern, its inland commerce cannot be very considerable. It must, however, always be kept in mind, that we give only the average according to the imperial statistics, and are unable to find out the sums raised by the prevarication of the Mandarins.

SHANG-TUNG PROVINCE, (EAST OF THE MOUNTAINS.)

Shan-tung extends from lat. 34° 33′ to 38° 14′, and long. 6° 38′ east of Peking, to 1° 14′ west. It borders, to the north, upon the Gulph of Pe-che-le, and the province of that name; to the south, upon Keang-nan; to the east, upon the Yellow Sea; and to the west, upon Ho-nan and Pe-che-le. It is a mountainous country, with a bracing climate; the coast is very bold, and indented, so as to afford excellent harbours. The Hwang-ho just touches the south-western part, and may be said to form the boundary between Keang-nan and Shang-tung. There are several other rivers of considerable dimensions. Those which flow in a north-easterly course into the Gulph of Pe-che-le, are the Ta-tsin-ho, the Seaou-tsin-ho, the Me-ho,

Wae-ho, and Leaou-ho; in a southerly direction, into the Yellow Sea, flow the Muh-shoo-ho, the Ta-ho, and the Ta-koo-ho, whilst the E-ho runs into Keang-nan. Of all these, the Ta-tsin-ho is the most considerable, both on account of its joining the Great Canal, and its traversing in its long serpentine course the greater part of Western Shang-tung. The Great Canal, which passes through the whole breadth of the western district, and flows through the lakes of Too-shan and Sho-shan, affords the greatest advantages to the country. Five large and flourishing cities, viz., Tse-ning-choo, Tung-ping-choo, Tung-chang-foo, Sin-tsin-choo and Te-choo, with many others of smaller note, are situated on its banks, and carry on a considerable trade. Besides those two lakes we have already named, there exists another in the east, called Ma-ta-hoo. Considering the excellent situation of this peninsula, not far from Corea, Leaou-tung, and Japan, we might expect that the inhabitants carried on an extensive commerce with those countries; but they are better agriculturists than merchants, and all their local advantages have never so raised the spirit of the people as to cause them to undertake distant voyages:—they have not a single vessel which visits either Japan or Corea, whilst the maritime districts have filled Leaou-tung with able-bodied and hardy colonists. Thither they flock in thousands, to earn their subsistence, and to return with a small fortune.

The extent of Shang-tung, amounting to 65,104 square miles, with nearly 29,000,000 of inhabitants, and its high state of cultivation, entitle it to a distinguished rank amongst the provinces of the Chinese empire. But it is classical ground, having given birth to China's greatest sage, Confucius, and a number of his disciples. Here philosophers taught; here the ancient kings, reigning over petty states, endeavoured to practise their doctrines; here the great wars were fought

by the vassals of the Chow dynasty. To a Chinese, these events are more momentous than the whole history of Rome and Greece to a European scholar; the most trivial occurrences he views under the microscope of antiquity, and Shan-tung, the venerable soil whence China's lawgivers arose, is always sacred in his estimation. By a strange metamorphosis, the present generation of Shang-tung people, though strong in body, have very little minds, and their stupidity and ignorance of letters are quite proverbial; yet they are a robust and brave people, scarcely surpassed in the art of converting rocks into pleasant fields by any other Chinese tribe; they are industrious in their pursuits, and possess one virtue, rare amongst the Chinese —honesty.

This province is divided into the following districts:—

1.—Tse-nan-foo, lat. 36° 44′, long. 0° 39′, E.; 1 Choo, 15 Heën.

2.—Tae-gan-foo, lat. 36° 14′ 30″, long. 0° 48′, E.; 1 Choo, 6 Heën.

3.—Woo-ting-foo; 1 Choo, 9 Heën.

4.—Yuen-choo-foo, lat. 35° 41′ 51″, long. 0° 33′, E.; 10 Heën.

5.—Yin-choo-foo; 1 Choo, 6 Heën.

6.—Tsaou-choo-foo; 1 Choo, 10 Heën.

7.—Tsing-choo-foo, lat. 36° 44′ 22″, long. 2° 15′, E.; 11 Heën.

8.—Tung-chang-foo, lat. 36° 32′ 24″, long. 0° 18′ 30″, W.; 1 Choo, 9 Heën.

9.—Tsing-choo-foo, lat. 37° 48′ 26″, long. 4° 36′, E; 1 Choo, 9 Heën.

10.—Lae-choo-foo, lat. 37° 9′ 36″, long. 3° 45′ 10″, E.; 4 Choo, 11 Heën.

11.—Tse-ning-choo, lat. 35° 33′, long. 0° 16′ 30″, E.; 3 Heën.

12.—Lin-tsing-choo, lat. 36° 57′ 15″, long. 0° 33′ 30″; 3 Heën.

At the capital, Tse-nan-foo, in lat. 36° 44′, long. 0° 39′ east of Peking, resides a Foo-yuen, or lieutenant-general, who is independent of every other governor-general. The river and the Great Canal of Shan-tung and Ho-nan are under the jurisdiction of a Ho-taou-tsung-tuh, an inspector-general over the rivers and roads, a man of great authority and power, inferior in rank only to a governor-general, (Tsung-tuh). The capital itself is very large, and has some excellent streets, with a few superb buildings; like most of the Chinese cities of any note, it is intersected with canals, which receive their water from some small lakes within the walls of the city; the tombs of the ancient kings, which still exist in the neighbourhood of Tse-nan, add to its celebrity. Yin-choo-foo, in lat. 35° 41′, long. 0° 33′, west of Peking, constituted a part of the ancient kingdom Lo, where Confucius was born, served as minister of state, and spread his dogmas. Several monuments are raised in honour of the sage, but as he has temples throughout the empire, and worshippers from the minister of state to the youngest schoolboy, his native town, Kew-fe-heën, cannot boast anything extraordinary in the temples dedicated to his memory.

The district of Tung-chang-foo, on the banks of the Great Canal, which is lined with quarry-stones, and kept in good repair, carries on a very brisk trade. The pagoda of the capital ranks next to the Paou-găn-tsze of Nan-king, and is adorned in an equal manner, but it measures only eight stories. Ting-choo-foo, on the coast of the Gulph of Pe-che-le, has a tolerable harbour, and carries on a large trade with Mantchouria; it is, in fact, the most important emporium of the province, and is in a very flourishing state. The surrounding country has a very romantic appearance, and

is rich in fruits of various kinds. It is from hence that thousands of Shan-tung men proceed to Leaou-tung as colonists, encouraged by the Chinese government, and stimulated by want, to emigrate to less inhabited regions than their native country. Kaou-choo, in lat. 36° 16′, long. 3° 58′, east of Peking, is the emporium of the south, in the district of Lae-choo-foo, situated at the bottom of a deep bay. It carries on an extensive trade with the southern provinces, and hundreds of Canton and Fo-keën junks proceed thither annually, and find a ready market for their goods. If European intercourse could be established, it might become an emporium of considerable importance. Towards the promontory of Shan-tung, several places, as for instance, Le-taou, Shih-taou, Ke-shan-so, carry on considerable commerce with the junks on their way to Mantchoo Tatary, and Teën-tsin.

The rugged coast forms an extraordinary contrast to that of Keang-nan and Pe-che-le, between which it is situated. The islands are very numerous near the promontory, as well as in the southern parts; a considerable group stretches north-west, and bears the name Meaou-taou, from the largest of them; they are all inhabited, and tolerably well cultivated. Kaou-shan, Seaou-kin, Ta-kin, Seaou-hih, and Ta-hih, are the principal in this group. Farther to the south, are Sha-mo-taou and Lew-kung-taou; near the promontory, Shih-taou and Soo-mun-taou; and in the south, Chay-kung-taou, Laou-kung-taou, and Tuh-taou.

Shan-tung, though producing grain sufficient for home consumption, has none to export, but its land-tax amounted to nearly as much as that of the fertile province of Keang-soo—viz., to 3,346,275 taëls in silver, and 507,680 shih, in kind. The Tun-teën, or fields belonging to the military, are 22,000 king, 89 mow, yielding a revenue of 56,018 taëls; whilst the Heŏ-teën are only 417 king, 70 mow,

with an income of 1,329 taëls. But is it credible, that all the custom-house duties amount only to 43,200 taëls, though the various cities situated on the Great Canal are the entrepôt between the capital and the southern provinces? We have transcribed this sum from the imperial tariff, but doubt its veracity. The gabelle amounts to 245,680 taëls; considering the great population, this sum must be far below the actual receipts.

SHAN-SE PROVINCE (WEST OF THE MOUNTAINS).

Shan-se extends from lat. 34° 40′ to 41°, from long. west of Peking, 1° 45′ to 6° 20′. Its boundaries are strongly marked to the north by the Great Wall, which separates this province from Mongolia; to the west, by Hwang-ho, which divides it from Shen-se and Ho-nan; and to the north-east, from Pe-che-le, by the inner Great Wall, which runs along the eastern parts of Shan-se and the west of Pe-che-le province, and separates the northern part of the Shan-se province from the rest.

The Great Wall has always attracted the notice of foreigners, and constituted, for a long time, the boast and confidence of the Chinese. If, however, any human structure deserves notice, a wall of 1,240 miles long, of unequal thickness and height, running from the Gulph of Pe-che-le along the northern confines of three large provinces—Pe-che-le, Shan-se, and Shen-se—over mountains, rivers, and crags, fully claims our admiration. Several hundred years antecedent to the birth of our Saviour, the Chinese had begun to build walls, a favourite employment of theirs, in several of the frontier places, which were not sufficiently fortified by nature. The gigantic genius of Ta-che-hwang-te conceived the plan of drawing a line of battlements and

fortifications along the Mongolian frontier, to fortify his country against the inroads of the Tatars. This happened between 215 and 220 before our era. He joined the walls that had been previously built, but was not able to finish this immense structure, which found in his successor a zealous promoter. Several emperors afterwards endeavoured to repair the breaches made by time and the enemy, and the work was gradually brought to the state in which we now see it; yet, as the present generation, slumbering in their security, fear no enemy, it is left to decay, and will very soon fall into ruins. That part which runs along Pe-che-le, and joins another wall of palisades between Seaou-tung and China, is built of brick, cemented with excellent mortar, and resting on a basis of square stones six or seven feet high, the whole rising from eighteen to twenty-five geometrical feet, whilst the towers measure about forty feet, and have a basis of twelve or fifteen geometrical feet square. It has numerous gates, many battlements and towers, with a flight of steps on the platform between the parapets, but it has also a great number of breaches, which are filled up with earth to the height of the wall. In its progress along the boundaries of Shan-se and Shen-se, it is a mere mud wall, and scarcely to be compared with that of Pe-che-le. Ta-che-hwang-te built it into the sea, in lat. 40° 2′, long. 3° 22′, east of Peking, having to the east the fortress of Shan-hae-kwan, and to the west Shan-hae-wei. To lay the foundation, immense rocks and ballasted vessels were sunk, by which the waves of the sea were set at defiance. Numerous forts, mostly built of earth, are scattered all along; but they are now deserted, and several of them mere heaps of mud. That of Shan-se is only fifteen feet high, and has so many breaches that it is almost lost to the eye of the traveller.

Shan-se is the province that was first inhabited by the Chinese. It is therefore not improbable, and almost cer-

tain, that they were a colony from the west, and sprang perhaps from the immediate descendants of Noah. But how their ancestors could undertake such distant peregrinations, pass so many fertile spots in their way, and afterwards light upon so unpromising a region as Shan-se, instead of proceeding further south to Ho-nan and Keang-nan, we cannot conceive. Yet there is a higher Hand, which directs the course of nations and tribes.

Shan-se is a mountainous country, intersected by three distinct running ridges lengthwise, which yield iron, porphyry, and jasper. The tops are clothed with forests, and it is here, in the inaccessible recesses, that the musk-deer is to be found. It has no lakes, but numerous rivers. The San-kan-ho flows easterly into Pe-che-le province, the Hoo-to-ho takes the same direction, whilst the Yu-fun-ho, and the Fun-ho, flow, in a south-westerly course, into the Hwang-ho. The latter is by far the largest river of this province, and about 180 miles long.

This province is divided into the following districts:—

1.—Tae-yuen-foo, latitude 37° 53′ 30″, longitude 3° 55′ 30″ W.; 1 Choo, 10 Heën.

2.—Ping-yang-foo, lat. 36° 6′, long. 4° 55′ 30″ W.; 1 Choo, 6 Heën.

3.—Poo-choo-foo, lat. 34° 54′, long. 6° 13′ 30″ W.; 6 Heën.

4.—Loo-gan-foo, 7 Heën.

5.—Fun-choo-foo, lat. 37° 19′ 12″, long. 4° 46′ 30″ W.; 7 Heën.

6.—Tsih-choo-foo, lat. 35° 30′ long. 3° 39′ W.; 5 Ting, 5 Heën.

7.—Tae-tung-foo, lat. 40° 5′ 42″, long. 3° 12′ W.; 1 Ting, 2 Choo, 7 Heën.

8.—Ning-woo-foo, 4 Heën.

9.—Sŏ-ping-foo, 1 Ting, 1 Choo, 3 Heën.

10.—Ping-ting-choo; 2 Heën.

11.—Hin-choo, 2 Heën.
12.—Tae-choo, 3 Heën.
13.—Paou-tih-choo, 1 Heën.
14.—Hŏ-choo, 2 Heën.
15.—Keae-choo, 4 Heën.
16.—Keang-choo, 5 Heën.
17.—Seih-choo, 3 Heën.
18.—Tsin-choo, 2 Heën.
19.—Leaou-choo, 2 Heën.

This province, being very near the cold steppes of Mongolia, has a rigorous climate. Rice and European grain thrive in it, though the former is not much cultivated. The inhabitants, who amount to 14,000,000 upon 55,000 square miles, are a strong race, and accustomed to hard labour, yet inferior to their Shan-tung neighbours.

An independent Foo-yuen, or lieutenant governor, has the administration of this province. The capital is Tae-yuen-foo, on the banks of the Fun-ho, in latitude 37° 53′, longitude 3° 55′ west of Peking. It is a large city, now almost in ruins, about fourteen miles in circumference; it was formerly the residence of the latter princes of the Ming dynasty. Its large mausoleums in the neighbourhood, mingling with the dust, are a lasting monument of fallen greatness. It contains silk, carpet, and iron manufactories: iron is found in the neighbourhood. Ping-yang-foo is better inhabited than the capital. In its district there are salt lakes, which yield an abundance of produce for home consumption. The mountains are craggy and very steep, and some parts are almost inaccessible, and little inhabited. Ta-tung-foo is situated near the Great Wall, in latitude 40° 5′, longitude 3° 12′ west of Peking. It is well fortified, and lies in a region, which abounds in the lapis lazuli, jasper, and marble.

Shan-se has neither large nor remarkable cities. Though

it has often been the seat of government, the frequent inroads of the Tatars acted as a check upon the wealth of the country. Several parts, on account of the mountains, are quite uninhabitable, and others yield only a scanty subsistence to the population.

The land tax of 2,970,266 taëls, and 169,240 shih of rice, must press very hard on so poor a province; the Chinese government however know best how to divide the burthen of taxation. The soldiers possess 9,999 king, 30 mow, with a revenue of 59,121 taëls, and the Heŏ-teën, 277 king, 98 mow, with an income of 257 taëls. The duties arising from the customs, are so trifling as scarcely to deserve notice in the imperial tariff: 429,382 taëls, constitute the gabelle, which sum, however, is paid in conjunction with some adjacent districts in Ho-nan.

SHEN-SE, (WEST OF THE PASS,) AND KANSUH (VOLUNTARY AWE,) PROVINCES.

Antecedent to Keën-lung, this was only one province, but, according to the regulation made by him, its large territory has been divided in two; and he himself added the two Soungarian districts—Bark-oul, under the name of Chin-se-foo, and Oroum-tshi, under the name of Teih-hwa-foo, to Kan-suh province.

These provinces extend from latitude 32° to 40°, and from longitude west of Peking, 5° 25′ to 17°. They border to the north upon Mongolia, to the south upon Hoo-pih and Sze-chuen, to the east upon Shan-se, and to the west upon Mongolia and Soungaria.

The Great Wall running along its northern frontiers is here kept in better repair, though only of mud, than in Shan-se. The cities belonging to it are Yu-ling-heën,

Ning-hea, Leang-choo, Kan-choo, Soo-choo, and Se-ning. At Kan-choo resides a Te-tuh, or general in chief, whilst the other places have only a Tsung-ping-kwan, or major-general. Ning-hea is the most important amongst them; it is five miles in circumference, well built, and has several manufactories of woollens and carpets. After having passed Shwang-lan, the wall ends, and a ditch follows. There is an extensive trade carried on in furs near Se-ning, one of the frontier towns. Thus we have traced this wonder of the world, a work worthy of a nation like the Chinese. It is to be regretted, however, that their wisdom was not equal to their perseverance and industry; for they then might have drawn a cordon of fortifications similar to that of Austria towards the Turkish frontier.

Several mountain chains run through Shen-se, but the mountains themselves are not very high. The soil is fertile, principally in the production of millet, the food of the common people, whilst rice is rather scarce. It is said, that the mountains contain gold mines, but these are not worked, for fear of withdrawing the attention of the people from agriculture.

We here meet again with the Hwang-ho, which runs parallel to an inner wall, and afterwards along the Great Wall, crossing it twice, before it takes its course into Mongolia near Ning-hea-wei. The Wei-ho, another remarkable river, takes its rise near Tsin-choo, in lat. 34° 30′, long. 10° 40′, runs eastward, and afterwards north, on the borders of Shan-se. It is one of the largest rivers of China, and flows into the Yellow River near Tung-kwan, in latitude 34° 40′. The Han-ho, and Kin-tsin-ho, rise in Shen-se, and run into Hoo-pih; the Lo-ho, and To-wei-ho, empty themselves into the Wei-ho; whilst the Kan-koo-shwuy, and several other smaller rivers flow into the Hwang-ho.

The nearer we approach the Kobi desert, the more sterile

is the surrounding country. Kan-suh, therefore, is one of the least productive parts of China; it is cold and barren, without any redeeming quality. Yet it greatly differs from the elevated lands of Central Asia.

The chain of mountains, which crosses lengthwise, seems to come down from a range extending from the banks of the river Amour, across Mongolia; whilst the Sze-chuen ridge arises in Se-fan, turns eastward, and enters Kan-suh and Shen-se, running parallel with the Hwang-ho and Wei-ho. The mountains are bare peaked rocks; the first terrace is sand and vitrifiable stone; the second is a rough granulated lime-stone, filled with nodules; the third is hard clay, of a blue colour, often mixed with iron ore, which gives it the appearance of ochre. In the parts conterminous with Mongolia, there are perpendicular veins of white spar, sometimes mixed with blue. The summits have only a stunted vegetation. There are no volcanic mountains,—earthquakes are nevertheless frequent.

Amongst the plagues which afflict this fertile country, are to be numbered the locusts, which in whole swarms devour the harvest, and convert the fertile valleys into another Shamo.

These two provinces, measuring 154,008 square miles, Shen-se with 10,207,256 inhabitants, Kan-suh with a population of 15,193,125, are next in extent to Sze-chuen. The natives are a strong, hardy, mixed race; they are open and friendly to strangers. To the west, some Kalmuck and Mongol tribes have settled, who freely intermarry with the Chinese. The mountainous districts abound in stags and roes, and the musk deer is found here to perfection. The goats are similar to the Caucasian breed, with long fat tails, which give a great quantity of tallow.

Shen-se province is divided into the following districts:—

1.—Se-gan-foo, lat. 43° 15′ 36″, long. 7° 34′ 30″, W.;
1 Ting, 2 Choo, and 15 Heën.

2.—Tung-choo-foo, lat. 43° 50′ 24″, long. 6° 37′ 35″, W.; 1 Ting, 1 Choo, 8 Heën.

3.—Tung-tseang-foo, lat. 34° 25′ 12″, long. 8° 58′ 55″, W.; 1 Choo, 7 Heën.

4.—Han-chung-foo, lat. 32° 56′ 10″, long. 9° 16′ 5″, W.; 3 Ting, 1 Choo, 8 Heën.

5.—Hing-gan-foo, lat. 32° 31′ 20″, long. 7° 6′ 49″, W.; 1 Ting, 6 Heën.

6.—Yen-gan-foo, lat. 36° 42′ 20″, long. 7° 4′ 30″, W.; 10 Heën.

7.—Yu-lin-foo; 1 Choo, 4 Heën.

8.—Shang-choo; 4 Heën.

9.—Kan-choo; 2 Heën.

10.—Pin-choo; 3 Heën.

11.—Luh-choo; 3 Heën.

12.—Suy-tih-choo; 3 Heën.

Kan-suh is divided into the following districts:—

1.—Lan-choo-foo, lat. 36° 8′ 24″, long. 12° 33′ 30″, W.; 1 Ting, 2 Choo, 4 Heën.

2.—Kung-chang-foo, lat. 43° 56′ 24″, long. 11° 15′, W.; 1 Ting, 2 Choo, 4 Heën.

3.—Ping-leang-foo, lat. 35° 34′ 48″, long. 9° 48′, W.; 1 Ting, 2 Choo, 3 Heën.

4.—King-yang-foo, lat. 36° 3′, long. 8° 46′, W.; 1 Choo, 4 Heën.

5.—Ning-hea-foo; 1 Choo, 4 Heën.

6.—Se-ning-foo, lat. 36° 39′ 20″, long. 14° 40′ 30″, W.; 2 Ting, 3 Heën.

7.—Leang-choo-foo, lat. 37° 59′, long. 13° 40′ 30″, W.; 1 Ting, 5 Heën.

8.—Kan-choo-foo, lat. 39° 0′ 40″, long. 15° 32′ 30″, W.; 1 Ting, 2 Heën.

9.—Chin-see-foo; 2 Ting, 2 Heën.

10.—King-choo; 3 Heën.

11.—Keae-choo; 2 Heën.

12.—Tae-choo; 5 Heën.

13.—Suh-choo; 1 Heën.

14.—Gan-see-choo; 2 Heën.

15.—Teih-hwa-foo; 3 Heën.

A viceroy, or Tsung-tuh controls these two provinces, which have besides, each separately, a Foo-yuen. The garrisons, on account of the neighbouring hostile tribes, are very strong, and their maintenance occasions great expense to government.

Se-gan-foo is the capital of Shen-se, one of the largest cities of the empire; though the houses are rather low and ill-built. But the walls are very broad, are four miles in compass, and flanked with towers, which altogether give it an imposing appearance. Tseang-keun, or general-in-chief, the commander of the imperial forces, resides here. The palace, which still remains, was built by one of the ancient kings, and is a monument of fallen grandeur. The Wei-ho runs at a few miles' distance from the city, but the city has apparently no water communication with this river.

Lan-choo-foo, the capital of Kan-suh, and the seat of the Tsung-tuh of both provinces, in lat. 36° 8′, long. west of Peking 12° 33′, is the largest city we meet with on the banks of the Hwang-ho. It carries on a very great trade with Mongolia and Soungaria, by way of Se-ning and To-pa, and gives to this place great importance, amongst the various entrepôts of Western Asia. Han-chung-foo, situated on the Han River, in a wild romantic country, is remarkable for the great road which, with much perseverance, has been cut through hills and rocks, and carried to a considerable distance. As we do not find here so many canals as in other parts of the empire, roads are indispensable to keep up the communication; but the Chinese do not excel in constructing them. In several provinces there is not one

good road, and even the highways, leading to large cities, are no better than mere foot-paths, just sufficient to admit one man on horseback. Kin-yang-foo is one of the frontier fortresses, surrounded with ditches and bastions; it has often stood a siege from the Tatars. In the neighbourhood of Ling-taou-foo, gold-dust is found in the Hwang-ho, as well as in the torrents. Large and extensive cities are less frequent in Shen-se and Kan-suh than in the southern and eastern provinces, and the natives live scattered in villages and hamlets; but the same agricultural economy exists here, as prevails in all the other provinces.

The land-tax of Shen-se is considerably larger than that of Kan-suh, the former amounting to 1,530,907 taëls, in kind 168,453 shih rice; the Tun-teën 39,236 king, 8 mow, with a revenue of 74,126 taëls; the Hoŏ-teën, 55 king, 20 mow, and an income of 154 taëls, the most paltry sum which possibly could be allotted, and scarcely worth while mentioning, whilst Kan-suh pays in money 153,907 taëls, in kind 169,453 shih, and the Tun-teën amounts to 107,204 king, 78 mow, and a revenue of 28,575 taëls, which is perhaps the largest quantity of acres destined to the use of the defenders of the country; but Kan-suh can have few literary characters, spending only 89 taëls for public instruction, together with 1294 shih of rice, and having allotted to the use of public institutions 311 king, 25 mow. The Gabelle amounts to 29,396 taëls, but the duties on exports and imports are not specified, and we presume, that they are too trifling to be mentioned.

Though Turkestan is now a Chinese dependency, the fortresses towards the frontiers of Kan-suh, are as numerous as heretofore. If an invasion is to be dreaded, it can be easily effected only by way of Kan-suh; hence arise the sedulous precautions of the Chinese government, and its care in making the army of Shen-se efficient.

HO-NAN PROVINCE, (SOUTH OF THE RIVER.)

Ho-nan borders to the north upon Pe-che-le, Shan-se, and Shan-tung, towards the south upon Hoo-pih, towards the east upon Keang-nan, and towards the west upon Shen-se and Shan-se. Its utmost limits to the north, are lat. 37°; to the south, 31° 30′; to the west, long. west of Peking, 6° 20′; to the east, long. east of Peking, 0° 25′. The northern part stretches a considerable distance into the conterminous provinces, Pe-che-le, and Shan-tung. In its fertility, flatness, and agreeable climate, it nearly resembles Keang-nan, only the western parts are hilly. The Hwang-ho runs through its whole breadth; the other parts of the country are richly irrigated by various smaller streams and rivers. We find in the north, the Chang-ho, Hin-ho, and Ke-ho; in the south, there is the Foo-ho, which flows into the Hwae-ho, with several others.

It was here, we are told, that Fo-he, the founder of the Chinese dynasty, lived. The Chinese view it as the centre of their empire, and therefore the centre of the globe. Throughout the province, we find the traces of its having been inhabited since time immemorial, and as an enemy had to traverse several other provinces before he could reach Ho-nan, it has enjoyed more peace and tranquillity than any other part of the empire. Its fruit trees, its flowers, its rich corn fields, fully justify its designation—the garden of China. The ancient Chinese monarchs, well aware of these advantages, fixed their court in this province, and never removed from it until the frequent invasions of the Tatars called them to the frontiers. Ho-nan is divided into the following districts:—

1.—Kae-fung-foo, lat. 34° 52′, long. 1° 55′ 30″, W.; 1 Ting, 2 Choo, 14 Heën.

2.—Chang-tih-foo, lat. 36° 7′ 20″, long. 1° 38′ 30″, W.; 7 Heën.

3.—Wei-hwuy-foo, lat. 35° 27′ 40″, long. 1° 12′ 30″, W.; 10 Heën.

4.—Chin-choo-foo, lat. 34° 42′, long. 1° 26′. W.; 7 Heën.

5.—Kwei-tih-foo, lat. 34° 28′ 40″, long. 0° 37′ 30″ W.; 1 Choo, 7 Heën.

6.—Hwae-king-foo, lat. 34° 6′ 34″, long. 3° 28′ 30″, W.; 8 Heën.

7.—Ho-nan-foo, lat. 34° 43′ 15″, long. 4° 0′ 50″, W.; 10 Heën.

8.—Nan-yang-foo, lat. 33° 6′ 15″, long. 3° 35′ 55″, W.; 2 Choo, 11 Heën.

9.—Foo-ning-foo, lat. 33° 1′, long. 3° 6′, W.; 1 Choo, 8 Heën.

10.—Heu-choo; 4 Heën.

11.—Shen-choo; 3 Heën.

12.—Kwang-choo; 4 Heën.

13.—Foo-choo; 4 Heën.

This province is under the jurisdiction of an independent Foo-yuen, or lieutenant-governor, who resides at Kae-fung-foo. It is divided into nine Foo, and four Choo.

Kae-fung-foo, the capital, stands about four miles distant from the Yellow River. It is a large well built city, having a thriving trade, and an industrious population, but it is exposed to the inundations of this mighty river. When, in 1642, the enemies of the Mantchoos had blockaded it, an imperial army hastened to its relief, but the commanding general, being a coward, did not dare to face the enemy in the open field; he therefore dug through one of the dikes of the Yellow River, when the whole plain of Kae-fung-foo was inundated: 300,000 inhabitants are said to have lost their lives, but since that event the city has gradually recovered, and it is now in a very flourishing state.

Ho-nan-foo, in lat. 34° 43′, in the western part of the province, not far from the Hwang-ho, is surrounded with

mountains, and lies between three rivers, which disembogue themselves into the Hwang-ho. Thus situated in a romantic region, it enjoys all the advantages of the most fertile soil; and when the Chinese fixed upon this spot, as being the centre of the earth, we may smile at their presumption, but must admire their taste. It was perhaps on this account that the ancient astronomer, Chew-kong, established here his observatories. He lived more than a thousand years before our era, and is, therefore, the most ancient of his profession. Yet, we ought to beware, lest we form too exalted an idea of the astronomical science of the ancient Chinese. Whatever their works contain upon this subject is so imperfect, that it would never have engaged the attention of European scholars, if the Jesuits had not magnified the notices scattered here and there, and by their own science elucidated the subject. It is stated, that there still remains an instrument used by this father of astronomy, at Ting-choo-heën, his residence.

The most flourishing cities are situated on the banks of the Yellow River, but they contain nothing extraordinary.

Upon an area of 65,104 square miles, there is a population of 23,037,171; thus Ho-nan ranks in this respect as the eighth province of the empire. Its arable area is adequate to paying a land tax of 3,303,080 taëls, and 248,865 shih in kind; but the Tun-teën amounts only to 7,252 king, 90 mow, which yield, besides the produce, a revenue of 17,991 taëls; if this, however, suffices to pay the garrison of so large a province, happy the country which can defend itself against its enemies at so cheap a rate. The Heŏ-teën yields only a revenue of 965 taëls, and consists of 210 king, and 71 mow. The Gabelle is 492,382 taëls. Ho-nan might be a powerful kingdom in itself. In ancient times it formed repeatedly an independent state, and is even now considered inferior only to Keang-nan.

HOO-KWANG PROVINCE.

HOO-PIH AND HOO-NAN, (TO THE NORTH OF THE LAKE, AND TO THE SOUTH OF THE LAKE.)

This province, which borders, towards the north, upon Ho-nan; to the south, upon Kwang-tung and Kwang-se; to the east, upon Keang-nan and Keang-se; and to the west, upon Shen-se, Sze-chuen, and Kwei-choo; and extends from lat. 24° 45′ to 33° 20′, and from long. west of Peking, 0° 20′ to 8°,—is divided by the Yang-tsze-keang into two parts, the northern being called the Hoo-pih, the southern the Hoo-nan. The former is considerably larger.

Hoo-pih is divided into the following districts:—

1.—Woo-chang-foo, lat. 30° 34′ 50″, long. 2° 15′, W.; 1 Choo, 9 Heën.

2.—Gan-luh-foo, lat. 31° 12′, long. 4° 56′ 32″, W.; 4 Heën.

3.—Teang-yang-foo, lat. 32° 6′, long. 4° 22′ 44″, W.; 1 Choo, 6 Heën.

4.—Han-yang-foo, lat. 30° 26′ 24″, long. 2° 18′ 23″, W.; 1 Choo, 4 Heën.

5.—Yun-yang-foo, lat. 32° 49′, long. 5° 36′, W.; 6 Heën.

6.—Tih-gan-foo, lat. 31° 18′, long. 2° 50′ 50″, W.; 1 Choo, 4 Heën.

7.—Hwang-choo-foo, lat. 30° 26′ 24″, long. 1° 39′ 35″, W.; 1 Choo, 7 Heën.

8.—Hing-choo-foo, lat. 26° 55′ 12″, long. 4° 5′ 30″, W.; 7 Heën.

9.—E-Chang-foo; 2 Choo, 5 Heën.

10.—She-nan-foo; 1 Choo, 8 Heën.

11.—Hing-mun-choo; 2 Heën.

Hoo-nan is divided into the following districts:—

1.—Chang-shá-foo, lat. 28° 13′ 12″, long. 5° 2′ 40″, W.; 1 Choo, 11 Heën.

2.—Yŏ-choo-foo, lat. 29° 24′, long. 3° 34′ 5″, W.; 4 Heën.

3.—Paou-king-foo, lat. 27° 3′ 36″, long. 5° 7′ 10″, W.; 1 Choo, 4 Heën.

4.—Hăng-choo-foo, lat. 30° 26′, long. 1° 39′ 35″, W.; 7 Heën.

5.—Chang-tih-foo, lat. 29° 1′, long. 5° 1′ 43″. W.; 4 Heën.

6.—Shin-choo-foo, lat. 28° 22′ 25″, long. 6° 20′, W.; 4 Heën.

7.—Hwan-choo-foo, lat. 30° 26′ 24″, long. 1° 39′ 35″, W.; 3 Heën.

8.—Yung-choo-foo, lat. 26° 8′ 24″, long. 4° 53′ 40″, W.; 1 Choo, 7 Heën.

9.—Yung-shun-foo, 4 Heën.

10.—Fung-choo; 5 Heën.

11.—Kwei-yang-choo; 3 Heën.

12.—Tsing-choo; 3 Heën.

13.—Lin-choo; 5 Heën.

This province very much resembles Ho-nan both in fertility and flatness; but it is more richly watered. There are few mountains, and these towards the frontiers of Sze-chuen, and by no means considerable.

The Yang-tsze-keang, in its serpentine course, receives the Han-keang, near the city of Han-yang; there are several other rivers of minor importance, which flow near this city into the same river. In the south, we meet the Lo-keang and Tung-keang, which unitedly form a delta, and afterwards disembogue themselves in the Tung-ting-hoo, whilst the Yuen-keang flows in an easterly course into the same lake. The large and numerous lakes in the neighbourhood of the Yang-tsze-keang, which have given

the name to this province, remind us of Keang-soo. It appears that this province is better watered than even Gan-hwuy. It is perhaps next to it in point of fertility, yet a population of 27,000,000 in Hoo-pih, and of 18,000,000 in Hoo-nan, upon an area not exceeding 144,770 square miles, is adequate to the consumption of its agricultural treasures. A Tsung-tuh presides over the government of both provinces, each of which has, besides, a Foo-yuen.

Woo-chang-foo, in lat. 30° 34′, long. west of Peking, 2° 15′, yields to few cities in the empire in extent, populousness, and prosperity. Situated near the confluence of the Han-keang and Yan-tsze-keang, the inland trade finds here an entrepôt, and a greater number of river boats pass this city than the most flourishing emporium of the maritime provinces. There is also excellent tea grown in the neighbourhood, and the bamboo paper manufactured in the city is exported to all the parts of this extensive empire. The viceroy resides here, and he could scarcely have chosen a better spot for the seat of government. Han-yang lies on the opposite bank, and is also a very rich trading place. Chang-sha-foo is the capital of Hoo-nan; the surrounding country is in the highest state of cultivation, and the rice crops very seldom fail, a circumstance which is accounted most propitious for any country. Towards the frontiers of Shen-se, is Yuen-yang-foo, with several tin mines in its neighbourhood, and a number of drugs and simples on its mountains. Near Hwang-chang-foo, in the waters about the city, tortoises are found, which are deemed sacred by the Chinese.

Yŏ-choo-foo is situated near the Tung-ting and Yang-tsze-keang. The former is one of the largest lakes of the empire, and abounds in fish. The environs are naturally very fertile, and yield an abundance of grain, both for home consumption and tribute. Ching-choo-foo is in the

neighbourhood of mountains, which are very rich in minerals, gold, silver, and mercury; but the inhabitants not having much intercourse with people of other districts, are exceedingly rude. The southernmost district, Yung-choo-foo, is a very romantic territory, which produces much bamboo, an article of great value, and the Leen-hwa, or Lotus, the fruit of which makes an excellent gruel, and is very much in request amongst the Chinese. In the western parts, some aborigines are still living in the mountains, undisturbed by the Chinese.

Hoo-pih pays in land-tax, 1,018,153 taëls; and rice, 286,554 shih; and Hoo-nan, 1,163,063 taëls, 277,641 shih. The Tun-teën of Hoo-pih amounts to 20,116 king, 23 mow, with an income of 52,700 taëls; of Hoo-nan, to 511 king, 18 mow, with a revenue of 3,248 taëls. The Heŏ-teën of Hoo-pih is 120 king, 57 mow, with an income of 832 taëls, 192 shih of rice; of Hoo-nan, to 1300 king, 80 mow, and an income of 29 taëls, besides 4,358 shih of rice. The Gabelle of both provinces, 2,179,264 taëls—the custom-house duties amount only to 316,825 taëls, which is a mere trifle for so large a province.

Hoo-kwang is nearly as extensive as France and Spain together, nor does it yield, in point of fertility, to either; but when we draw a parallel between this province and those states, Hoo-kwang dwindles into a mere duchy of Germany, so small is its political importance, so insignificant are its resources. It is true, that the union of all the Chinese provinces in one large empire, has established peace and tranquillity; but it has, at the same time, checked a spirit of liberty, and that energy which alone can raise a nation. But were it even free in a political sense, yet so long as it continued under the influence of the Confucian code, Hoo-kwang would always be in an inferior condition, and never arrive at that state of prosperity, which a nation blessed with the gospel will always enjoy.

CHE-KEANG PROVINCE, (RIVER CHE.)

Its northern boundaries are Keang-nan; its southern, Fokeën; its eastern, the ocean; its western, Keang-se. It extends from lat. 27° 47′ to 31° 12′, and from long. east of Peking, 1° 35′ to 6°. It is the smallest province, measuring only 39,150 square miles, but in the number of inhabitants, amounting to 26,256,784, it is equal to Chih-le and Shang-tung, and surpasses the largest province, Sze-chuen.

The chain of mountains, which we stated to rung along the southern provinces, ends in Chĕ-keang. The country is generally very hilly, yet the valleys are extremely fertile, and the most barren hills produce the tea shrub.

The rivers of this province have all a westerly course. The largest of them is the Tseën-tang-keang, or Tang-keang, a navigable river, near the mouth of which, Hang-choo, the capital, is situated; farther to the south, the Gow-keang, and Nan-keang, flow into the ocean. It borders upon the Tae-hao—besides this, there is only one small lake, in the neighbourhood of Choo-ke-heën.

Its coast is richly studded with islands, which extend as far as the Yang-tsze-keang; amongst them the Choo-san group is the most conspicuous; the largest islands are Ting-hae, or the great Choo-san, Kin-tang, Poo-to, Yu-shan, Ta-yang-shan, Sew-shan, Tae-shan, Ho-pih-chow, and Tsin-shan; the principal islands farther to the south, are Chuen-keaou-shan, Tae-chin-shan, Sung-mun-shan, Woo-hwan-shan, Ta-woo-shan, and Seaou-woo-shan, Hwang-ta-gaou, Hwang-fung, and Pih-kwan, at the frontiers of Fokeën.

The coast being so much indented, possesses excellent harbours. Beginning from the north, we have Cha-po in lat. 30° 33′, long. east of Greenwich, 120° 40′; Hang-choo in lat. 30° 20′, long. east of Greenwich 120°; Ning-po, lat. 29° 55′, long. 121° 17′ east of Greenwich; Ting-hae-heën,

lat 30°, long. east of Greenwich, 121° 52′; Shih-po in lat. 29° 18′, long. east of Greenwich, 121° 42′; Tae-choo, lat. 28° 53′, long. east of Greenwich, 121°; Wăn-choo, lat. 28° 2′, long. east of Greenwich, 120° 42′.

Whatever human art could effect, has been effected by the inhabitants of Chĕ-keang, to beautify and fertilize their territory. They have converted every spot to some use; for otherwise it would be impossible to live upon so small a territory. They are very ingenious, of the most polished manners, and perhaps superior to all other Chinese. Both in the cultivation of raw silk, and the manufacture of silk piece-goods, they even surpass the Keangnanese. Many other articles of their manufacturing industry are sent all over the empire, and find a very ready sale.

Chĕ-keang is governed by a Foo-yuen, and is under the jurisdiction of the Tsung-tuh, or viceroy of Fokeën.

Chĕ-keang is divided into the following districts:—

1.—Hăng-choo-foo, lat. 30° 20′ 20″, long. 3° 39′ 4″, E.; 8 Heën.

2.—Ning-po-foo, lat. 29° 55′ 12″, long. 4° 57′ 19″, E.; 6 Heën.

3.—Hoo-choo-foo, lat. 30° 52′ 48″, long. 3° 27′ 54″ E.; 7 Heën.

4.—Kea-hing-foo, lat. 30° 52′ 48″, long. 4° 4′ 11″, E.; 7 Heën.

5.—Shaou-hing-foo, lat. 30° 6′, long. 3° 43′ 15″, E.; 8 Heën.

6.—Tae-choo-foo, lat. 28° 54′, long. 4° 40′ 54″, E.; 6 Heën.

7.—Kin-hwa-foo, lat. 29° 10′ 48″, long. 3° 22′ 27″, E.; 7 Heën.

8.—Keu-choo-foo, lat. 29° 2′ 33″, long. 2° 35′ 12″, E.; 5 Heën.

9.—Yen-choo-foo, lat. 29° 37′ 12″, long. 3° 4′ 17″, E.; 6 Heën.

10.—Wăn-choo-foo, lat. 28° 2′ 15″, long. 4° 21′ 7″. E.; 1 Ting, 5 Heën.

11.—Choo-choo-foo, lat. 28° 25′ 36″, long. 3° 27′ 54″, E.; 10 Heën.

The capital, Hang-choo, is the best proof of the architectural skill of the Chĕ-keang people. The environs greatly contribute towards rendering it a favourite spot, and an earthly paradise, as far as the notions of the Chinese can suggest an idea of such a place. It is situated near the Se-hoo, a small lake, intersected by several canals, and it is near this city, that the Great Canal commences. The high walls are about fifteen miles in circumference, yet the suburbs, and aquatic city on the canals, consisting of boats, have, perhaps, as many inhabitants as the city itself. The Tseën-tang-keang, which runs near its walls, and is nearly a league in breadth, affords an excellent communication by sea, and if Chinese mariners do not make use of this beautiful river to transport their goods into the interior, it is owing to the crooked and weak policy of the Chinese. Though the streets are narrow, the shops which they contain, are provided with all the luxury China can afford. As Hang-choo is the city, where the best Chinese silks are manufactured, more than 60,000 persons being constantly employed in this branch of industry, it is no wonder that the trade with this place should flourish, since this article is in demand throughout the empire. Many traces of the weak, unprincipled, and abominable idolatry of the natives exist on the banks of the Se-hoo, which are crowded with temples. The most romantic spots are desecrated by a base idolatry, whilst the Creator of the universe has not one temple erected in honour of his adorable name.

Kea-hing-foo is remarkable for its silk manufactories, and the excellent canals, which flow through this district. Wherever the earth is too brittle, the Chinese raise the bed

of these water-communications with free stone, which gives to the whole a massive and regular form.

Ning-po, situated at the confluence of two streams Kin and Yaou, which flow into the inlet leading up to the city, is a very celebrated port. Large vessels can proceed only so far as Chin-hae, at its entrance, whilst ships of 300 tons burden may anchor before the city, which is about twelve to fifteen miles up the inlet. It has five gates, a substantial wall, with sundry bastions, which are now in ruins. The streets are broad and long, and the shops, adorned by Chinese taste, exceed those at Canton in arrangement and splendour. Numerous canals intersect the city; there is also a floating bridge, and several works of architecture, equal to the buildings at Soo-choo. An extensive plain stretches along the walls, which is well inhabited and very fertile. The hills, on the contrary, which run along the banks of the estuary are very barren, whilst the immediate vicinity of the rivers presents rich fields and rice gardens. The saline works near the city are very considerable; the trade to the northern and southern parts of China, and to Siam, is of the highest importance. It may be considered as the third or fourth emporium of the Chinese empire, yet in the structure of its buildings it has scarcely any rival. The English were wont to trade to this place; but as British trade, instead of extending, has been restricted, few traces, except the ruins of the British factory, near Choo-san harbour, are here to be met with. It appears that the Mohammedans traded to this place during the ninth and tenth centuries, and that the Portuguese, soon after their arrival in China, here established their influence and commerce. At the entrance stands Chin-hae, with a fort, in a romantic situation on a hill; the city itself is surrounded with an extensive wall, where scarcely any houses are to be found, but the whole inclosure is now converted into rice fields. The high dike, which runs along the shore, and is

made of large quarry-stones, fitly joined with iron hooks, in order to prevent the inundation of the sea over the low rice fields, is, doubtless, an admirable work of art, but the present generation has neglected the repairs, and the boisterous waves have made considerable inroads.

Near the frontiers of Keang-nan, we find a sea-port called Cha-po, the emporium, from whence the imperial monopoly to Japan is carried on. In the environs there is much to delight the eye; the country is most tastefully cultivated; the graves, which are amongst the fields, are very finely built, and the tapering hills and pyramids give the region a most pleasing aspect. Cha-po carries on a very great trade. Small vessels can go up close to the city, but are high and dry at low water. Ting-hae-heën, however, the capital of the Choo-san group, is far superior to Cha-po, and its trade is very brisk. As the harbour is spacious, and the surrounding islands are in the highest state of cultivation, the industrious inhabitants have many articles for export and import. Near Shoo-san, is the island of Poo-to, a domain of the Budhu priests, which has large and numerous temples, and with its many caves and rocks, groves and forests, well accords with its debasing idolatry. What would the reader say, if he saw 2,000 priests, daily invoking the mercies of Budhu, and bowing down before an image of clay, burning incense, and chanting a vesper, all in honour of wood and stone!—and such is Poo-to, the infamous seat of abomination, yet a place of pilgrimage to the mariner, who, after a perilous voyage, returns thither to express his gratitude to a monstrous image, and to feast with the priests. Whatever Chinese ingenuity could invent, is here exhibited to make the place as interesting as possible. There is not one prominent station on the hills, which has not a temple, or a niche with some idol in it. The tiles of the spacious temples have a yellow glaze, and when the sun is reflected upon them, present a daz-

zling appearance. The mausoleum, which contains the ashes and bones of the priests, is a very imposing pile, a pyramid in miniature, and, containing the remains of so many worthies—a very sacred spot. The priests, not satisfied with the fees of the pilgrims, and the islands allotted to their maintenance, go upon long begging expeditions, and think a voyage to Siam and Batavia not too long, in order to fill their pockets.

To the south-east of Choo-san is Shih-po, a city, situated at the bottom of a bason, with three entrances, presenting one of the best harbours on the whole coast. Its trade is in a flourishing condition, and is likely to increase very much, as several Fokeën merchants have settled at this city.

Shaou-hing-foo is a very handsome place, the streets are well paved, the canals numerous, and the houses built of free-stone. In the neighbourhood is the tomb of Yu, the founder of the Hea dynasty, who is said to have drained the waters of the deluge, and rendered the country habitable. Wan-choo and Tae-choo, the former at the end of an estuary, the latter a few miles up a small river, are cities which carry on a brisk trade with the neighbouring provinces. The number of boats employed in the traffic is very considerable, but they are small and inferior to the Fokeën merchantmen.

Chĕ-keang pays 2,812,449 taëls in land tax, and besides 113,481 shih in rice, the Tun-teën is 1741 king, 64 mow, the revenue 17,897 taëls. The Heŏ-teën 300 king, 17 mow, and the income 3,500 taëls. The duties arising for import and export, 304,216 taëls. The Gabelle is included in that of Keang-nan.

From what has been stated, it may be inferred, that Chĕ-keang is one of the most valuable provinces of the Chinese government. It may be fairly said, that the industry of the inhabitants has laid the soil under such contribution, that it can scarcely rise higher in cultivation.

Every inch of ground is tenanted; every river and canal furnishes food for thousands; cities and villages cover the country, and the stirring industry of the natives has inexhaustible resources for procuring a livelihood.

FOKEEN PROVINCE, (HAPPY ESTABLISHMENT.)

Borders towards the north upon Chĕ-keang, towards the south upon Kwang-tung, to the east upon the Ocean and Formosa channel, and towards the west upon Keang-se. It extends from latitude 23° 35′ to 28° 47′, from longitude west of Peking, 0° 22′, to longitude east of Peking 4°, the island of Formosa, or Tae-wun, not included.

This province, measuring 53,840 square miles, with a population of 14,777,410, is throughout the whole of its territory very mountainous. Its produce of grain is very scanty, and this deficiency is supplied from the rich granary, Formosa. The rivers which flow through it are very small. Three of them empty themselves into a bay near the district of Tuh-gan-heën. The Min-keang on which the capital of the province Fuh-choo is situated, is the largest, and navigable for vessels of considerable burthen. The streams towards the south are so insignificant as scarcely to deserve notice. The coast is more indented than that of any other maritime province, nor are the islands less numerous than those of Chĕ-keang. The largest are Hae-mun, and Hae-tan, the Păng-hao group, or Piscadores, are numerous but barren; Tai-wan, or Formosa, is the most considerable island under Chinese jurisdiction. In the north we have a number of islets, all well inhabited and cultivated. The principal amongst them are Pih-san-shan, Tae-shan, Nan-kwan, Ma-cha-shan, Se-yang-shan, Tung-yin-shan, and Hea-muh-shan. With the northern part of Formosa, in the same latitude, Seaou-

jih-seu, Nan-jih-seu, Woo-seu, Me-choo. The celebrated island of Hea-mun, is separated from the shore by an estuary.

Want has taught the inhabitants to use all means in order to fructify the barren hills and sandy plains of their native soil. As the tea-plant thrives here to perfection, they have improved the most barren ridges for the cultivation of this useful shrub. Wherever the soil is too sandy to admit of the cultivation of rice, they plant the sweet potatoe, which constitutes the food of the poor. In the irrigation of their hilly fields, the Fokeën people display much art and management; the water is conducted to the small patches of cultivable soil by means of curiously constructed chain wheels; yet though neither pain, nor incessant labour is wanting, the natives are exposed to great wretchedness and pinching poverty. To remedy this evil, they have long since engaged in trade and fisheries, in which they excel all their countrymen. Their trading craft is the most numerous, their merchants swarm in every port along the coast, and the Fokeën sailors are the best seamen in any difficult and dangerous enterprise. It is from the southern districts of Fokeën, Chang-choo-foo, and Tseuen-choo-foo, that thousands of colonists proceed to Siam, Annam, and the Indian Archipelago, where they become the very soul of industry. They are otherwise an imperious haughty race, proud of their barren country, independent in their sentiments, and fond of a liberty, which is almost unknown to the Chinese of other provinces. They are not much attached to their homes; many never return, and the numerous settlers of Formosa, and various parts of Chĕ-keang, have nearly forgotten that they emigrated from that province. When, however, wealth is obtained, and the memory of their relations in Fokeën is still fresh, they seldom neglect remitting large sums for their support, and rather choose to

suffer want themselves, than allow their friends to complain of their want of filial piety. Having by a flourishing trade, amassed great capitals, the maritime commerce of China is in the hands of Fokeën merchants, who never fail to take advantage of the influence, which wealth confers upon the possessor. Their language differs widely from the mandarins; the dialects spoken are numerous, but they have reduced them to general rules, and published a national dictionary, which gives the pronunciation and explanation of the character.

A Tsung-tuh, and Foo-yuen, are at the head of government; the jurisdiction of the latter extends also over Chĕkeang province.

Fokeën is divided into the following districts:—

1.—Fuh-choo-foo, latitude 26° 2′ 24″, long. 3° 0′ E. 10 Heën.

2.—Tseun-choo-foo, lat. 24° 56′ 12″, long. 2° 22′ 4″ E. 1 Ting, 5 Heën.

3.—Keën-ning-foo, lat. 27° 3′ 36″, long. 1° 59′ 25″ E. 7 Heën.

4.—Yen-ping-foo, 26° 38′ 24″, long. 1° 49′ 21″ E. 6 Heën.

5.—Ting-choo-foo, lat. 25° 44′ 45″, longitude 0° 1′ 5″ E. 7 Heën.

6.—Hing-hwa-foo, lat. 25° 25′ 22″, longitude 2° 48′ E. 2 Heën.

7.—Shaou-woo-foo, lat. 27° 21′ 36″, longitude 1° 8′ E. 4 Heën.

8.—Chang-choo-foo, lat. 24° 31′ 12″, longitude 1° 24′ E. 1 Ting, 7 Heën.

9.—Tuh-ning-foo, lat. 26° 54′ long. 3° 40′, E.; 5 Heën.

10.—Tae-wan-foo, lat. 23° 20′, long. 119° 52′, E. Green. 2 Choo, 4 Heën.

11.—Yung-chun-choo, 2 Heën.
12.—Lung-yen-choo, 2 Heën. } belonging to Formosa.

The principal emporiums of this province are Hea-mun, or Amoy, in latitude 24° 27′, longitude 118° 10′ E. Greenwich. Ya-kow, latitude 24° 43′, longitude 118° 26′ E. Greenwich. Tseuen-choo-foo, (Chin-chew,) latitude 24° 56′, longitude 118° 42′ E. Greenwich. Hing-hwa-foo, latitude 25° 25′, longitude E. Greenwich, 119° 8′. Hwuy-gan, latitude 25° 3′, longitude E. Greenwich, 118° 55′. Fuh-choo-foo, latitude 26° 2′, longitude E. Greenwich, 119° 20′. Fuh-ning-choo, latitude 26° 55′, longitude E. Greenwich, 120°. On the western coast of Formosa. Tae-wan-foo, latitude 23°, longitude E. Greenwich, 119° 52′. Lŏ-kang, latitude 23° 56′, longitude E. Greenwich, 120° 15′. Tan-shwuy, latitude 25° 7′, longitude 121° 3′, E. Greenwich. Ke-lung, (Ke-lang,) latitude 25° 16′, longitude E. Greenwich, 121° 29′.

Fuh-choo-foo, the capital, is a very large city, about twenty-five to thirty miles up the Min river. It carries on a considerable trade with the northern provinces, in timber, bamboo, tobacco, and teas. Some of the streets are long, but narrow. It abounds in Chinese stately buildings; the shops are well furnished, and from the commercial bustle there is in it, it has a very lively appearance. The far-famed stone bridge, 150 rods long, and 1½ broad, over the Min river, is substantial, but very clumsy; it rests upon huge stone pillars, and though very long, has no arches. The environs are really romantic, and the hills being cultivated up to the tops in terraces, present a charming aspect, and speak volumes in favour of the industry of the natives. Formerly the Dutch used to trade here, but at present no foreign ship goes to this port, though it might be to the advantage of the tea-traders, to export the teas from a port near which it grows. The tombs in the neighbourhood are remarkable for their splendid appearance. The orange plantations are beautifully laid out.

Tseuen-choo-foo, a city of the greatest commercial im-

portance, is situated on the Tsin, with a bad and dangerous harbour, lined with sand-banks and rocks; it is, nevertheless, the rendezvous of numerous trading vessels, which run between it and Formosa, and also make voyages to the north of China and Manilla. Notwithstanding this apparent prosperity, the surrounding country is inhabited by a people in a more wretched condition perhaps than are the inhabitants of any other part of maritime China. Filthy in their clothing as well as in their dwellings, addicted to thieving and every other description of vice, they lead a wretched life, upon a sterile soil. It is from this district, that most of the pirates, who infested these seas sprung up; they resisted the Tatars to the last, and sold their freedom very dearly. There are several large stone bridges built over estuaries, (one of them nearly three quarters of a mile in length,) which astonish every stranger. Besides the capital of this foo, there are several other emporiums along the coast, which belong to the jurisdiction of Tseuen-choo. The most celebrated amongst them is Heamun, or Amoy, a town built upon an island, with a deep and well-sheltered harbour, and an enterprising population. It is perhaps the richest trading place along the whole coast, because the merchants, who are natives of this city, have literally engrossed the disposable funds for carrying on trade, and thus become the umpires of all great mercantile transactions. Many of the inhabitants emigrate to the islands of the Archipelago, and amass fortunes. The correspondence with their native country is kept up by large junks, which annually repair to their settlements from Amoy, and Shang-hae in Keang-soo. The trade thus carried on would be exceedingly lucrative, if so many junks were not wrecked in their passage, and a great loss of capital incurred on account of the delay.

Chang-choo-foo stands on a river, which is not, however, navigable for large vessels, and thus Amoy is its emporium.

It is a fine place for a Chinese city; the inhabitants are very industrious, but more celebrated as merchants than farmers. The oranges which grow in the neighbourhood are much liked for their flavour. The trade this place carries on is very great; nor are various articles, the workmanship of Chinese industry and ingenuity, wanting for exportation. Hing-hwa-foo, though situated very commodiously for carrying on trade, engages very little in mercantile speculations. The town itself is superior to Tseuën-choo-foo; the surrounding region is romantic; mulberry trees and tea shrubs adorn the ridges of the hills; yet its resources are not very abundant.

In this district the famous temple of the Mee-choo is situated. It is built upon an island, on a very conspicuous hill, amongst trees and shrubs, so as to enchant the mind by its recluse and picturesque situation; its patroness is a Fokeën virgin, now deified under the name of Ma-tsoo-po, because once in a dream she rescued her brother, who was in danger of being drowned. On this account she has become the goddess of sailors, who are accustomed to have one of her images in the cabin, to which they offer incense and tea. It is a place of pilgrimage to the superstitious and besotted; even naval officers do not blush to prostrate themselves before her shrine at Me-choo; and many a successful merchant has brought hither his substance to gratify the idol with the display of the gifts, obtained by her special favour.

In the district of Keën-ning-foo, in Tsung-gan-heën, in lat. 27° 47′, are the Woo-e-shan mountains, entirely planted with tea-shrubs, from whence we receive a part of our black teas. Situated on the Min-ho, the transportation to the capital of the province is very easy, whilst a voyage to Canton, over many mountain-passes, through many rivers, canals and creeks, requires months, and occasions much

expense. Yen-ping-foo is richly watered, and a city well built, on the descent of a hill, at the foot of which runs the Min-ho. Its trade is considerable.

TAE-WAN-FOO—FORMOSA.

The southernmost point extends to 21° 53′; the northern, 25° 16′; the extremity of the western coast is about 120° 25′ east of Greenwich. The eastern shore having never been surveyed, nor explored, we merely state, upon the authority of an ancient chart, that it stretches as far as 122° 40′ east of Greenwich. The island is about 300 miles in length. A chain of mountains runs through its centre, from north to south; beyond this, on both sides, there is a continued flat, and towards the sea a barren alluvial sand about four miles in breadth. The fertility of its acres is exceedingly great; it produces large quantities of rice for the consumption of Fokeën, sugar to supply the northern province, and camphor for the foreign market.

The aborigines are of a slender shape, olive complexion, and a physiognomy similar to the Malayan. Their huts resemble an inverted funnel; they dispense with the use of furniture, and live upon the most sparing diet. The language they speak has something common with the Malayan, and bears a resemblance to the Tagal; but they have no written character, nor any established religion amongst them. Without the blemishes of the Malayan character, they possess many virtues. They are weak and timid, indolent and improvident, though peaceful and docile.

The Chinese seem to have taken no notice of this island before 1430 of our era, though it is only about 100 miles from the shore of Fokeën, and its high towering hills are visible, in clear weather, on the peaks of Amoy and Chuen-choo. At that time, during the reign of the fifth emperor of the Ming dynasty, an officer of the court was driven on

the coast, and reported his adventures to the monarch. A colony of Japanese had found their way, shortly afterwards, to this island, whither some Chinese pirates, after committing the most barbarous cruelties upon the unoffending natives, had retired. In the meanwhile, Dutch commerce began to flourish; the company, anxious to possess some settlement, from whence it might carry on the trade with Japan and China, seized upon the Păng-hoo, or Piscadores, which were not then occupied by any power, and being prevailed upon by the Chinese to surrender them, they fixed themselves upon Formosa, near the spot where at present the capital stands (1624). The Spaniards, desirous of obtaining equal advantages, planted colonies at Ke-lung and Tam-suy, but their factories shortly afterwards fell into the hands of the Dutch, who also expelled the Japanese. To establish their power upon a firm footing, they conciliated the friendship of the natives, whom, to their great honour as a Christian nation, they instructed in the doctrines of the gospel. Many aborigines became converts, and though the Dutch possessions extended only to a small part of the coast, their influence grew every year. Formosa served as an entrepôt between Batavia and Japan, yet it yielded little profit to the company, and was therefore slighted as a colonial possession. When the Tatars invaded China, the Fokeën people resisted these tyrants to the utmost, and in order to escape the vengeance of the haughty conquerors, they took refuge in Formosa. Soon afterwards, the father of Ching-ching-kung, called by his own countrymen Kok-sing, and by Europeans, Koxinga, having risen from the low station of a servant, to the influence of a wealthy merchant, fitted out a fleet against the inveterate enemies of the Celestial Empire, and gained many victories over the unskilful Tatar mariners. But being decoyed to Peking, he had to pass the rest of his days in prison, and his son swore vengeance to the perfidious Mantchoos; yet, foiled in all

his attempts to plant the victorious standard of the Chinese either in Keang-soo or Fokeën, he was forced to turn his attention to Formosa, where myriads of his countrymen longed to shake off the yoke of the Dutch. The fort of Zelandia, situated at the entrance of the Tae-wan harbour, resisted with great vigour all his attacks; fresh reinforcements arrived from Batavia, yet the management of affairs was left to men unskilful and timid; the fleet departed to Japan and Batavia without relieving the garrison or burning the Chinese squadron. Thus left without any hope of a speedy reinforcement, Coyet, the governor, capitulated (1662), and Formosa became an independent country. Flushed with success over an European naval armament, the victor spread consternation through the colonial possession of the Spaniards at Manilla, by approaching with his fleet to the coast; yet he was betrayed and arrested in his career by the cold hand of death. His son contented himself with the patrimony of his ancestor, and was upon the point of declaring for the king of Fokeën, who had revolted from the Tatars, when the haughtiness of his ally changed a friend into a determined foe, and his fleet combatted the patriots, whom it was his duty and interest to succour. Kang-he, a great statesman, who suppressed the rebellion, and took the king of Fokeën prisoner, declared an amnesty in favour of all the Chinese, who had withdrawn to Formosa. This invitation had the desired effect, and Koxinga's grandson saw himself forced to lay down his possessions before the imperial throne (1683). From this time until now, Formosa has remained under Chinese jurisdiction, but frequent revolts have broken out on account of maladministration. The eastern parts are still in possession of native chiefs, who seem to have adopted the patriarchal form of government.

To the north of Tae-wan, the capital, a large place, consisting chiefly of straw houses, but adorned with beautiful

shops, is Choo-lo-heën, which comprises a town, four Chinese and thirty-three native villages. Here is a tolerable harbour, called Lŏ-kang, an estuary, protected against strong gales by an extensive sandbank, with about two and a half fathom over the bar. The trade carried on with this place is very great, and second only to Tae-wan-foo, which, on account of its growing sandbanks, has no secure harbour for its numerous shipping. Next to Choo-lo-heën is Tan-shwuy, with a town, 132 farms, and 72 villages, a tolerable harbour, and extensive trade. In the northern part is Ke-lung-chae, the best sheltered harbour on the island; in the centre of the island is Chang-hwa-heën, and the southernmost point Tung-shan-heën, whilst the Pang-hoo constitutes the sixth Heën. This cluster of islands, thirty-six in number, is exceedingly barren, and scarcely produces a shrub; yet as a naval and military station, possessing excellent harbours, amongst shoals and rocks, and a fort and garrison on the largest of the group, they are to the Chinese government of the utmost importance. If the coast of Formosa was not too shallow, and without any well sheltered harbour, it would be of still greater importance. In the hands of an European power, however, this evil might be remedied, by forming a basin at the most considerable emporium—a work comparatively easy, from the extent to which the sandbanks project.

Tae-wan, in the hands of the Dutch, absorbed the treasures of the company; whilst under the Chinese administration, it yields at least 1,000,000 of taëls per annum. This may be easily accounted for by the numerous population, which amounts now to about 3,000,000, who have gradually cultivated every spot, and improved upon the soil. On account of this high state of cultivation, Formosa exceeds Manilla and Java, in the quantity of produce for a foreign market; the trade is far more extensive, and the circulating capital is in proportion to the commerce. What would

the islands of the Indian Archipelago be, if Chinese industry had there a field for enterprize as free as in Tae-wan? The settlements of Menado, Batavia, Singapore, Malacca, Tringano, Penang, &c., fully justify this supposition; and it is only to be regretted, that mere worthless adventurers leave their country for the south, whilst Formosa has been colonized by husbandmen. Nothing, however, can give so decided a proof of the prolific nature of the Chinese, as that two districts, viz. Chang-choo-foo and Tseuen-choo-foo have furnished all the myriads of Fokeën colonists of the archipelago, without leaving any traces of a scarcity of cultivators. Many thousands every year leave their country; yet this national loss is scarcely perceptible, the reproductive power being so very great, and myriads always springing up in those places which have been forsaken by the adventurers.

Fokeën, under a more liberal administration than any of the other provinces, may be the best specimen of national prosperity, to which the Chinese, under present circumstances, are capable of arriving. Every resource in their power has been put into requisition, in order to render their situation as happy as possible, and the Chinese government has only occasionally checked the spirit of enterprize by undue interference. But there is no security of property; capitalists hide their treasures; interest is very high; want of faith in commercial transactions greatly encumbers the mercantile world. To be rich, is to be guilty of high-treason; greedy Mandarins watch the opportunity to seize upon the property of the wealthy, and the emperor himself, instead of levying loans, takes from the wealthy merchant the sum he stands in need of, and eulogizes the patriotism of the individual whom he has robbed. If the higher and lower Mandarins imitate this example, is it then surprising, that public credit should be at a very low ebb, and mercantile speculation, on this account, be greatly em-

barrassed? Yet the craftiness of Fokeën merchants in avoiding such demands with a good grace, is generally known; when, however, all their fund of cunning is exhausted, and still the contribution is insisted upon, they call in the strength of their clansmen, who, if strong enough, divert the anger of the Mandarins by open resistance. The matter is then compromised, and a fine levied upon all those who belong to the confederation.

Fokeën pays in land-tax 1,177,899 taëls, in rice 168,453 shih, in export and import duties 337,813 taëls, a sum far below the actual income, for the duties are very high; the gabelle amounts to 397,342 taëls. The Tunteën is 7,845 king, 31 mow, with an income of 44,346 taëls; the Heŏ-teën, 90 king, 70 mow, with 154 taëls, income, and 1249 shih rice, of produce.

Fokeën has the largest navy to maintain,. The principal stations are Hae-tan, and Hea-mun. Many of the naval commanders were formerly pirates, who were bought over, in order to destroy their former associates.

KWANG-TUNG PROVINCE, (EASTERN BREADTH,)

Extends from lat. 20° 13′, to 25° 34′, and from long. E. of Peking 0° 53′, to long. W. of Peking 9°. It borders, to the north, upon Keang-se and Fokeën; to the south, upon the ocean; to the east, upon Fokeën; to the west, upon Hoo-nan, Kwang-se, and Tun-kin, from which it is separated by the Gan-nan River, the natural boundary; whilst the Straits of Keang-choo separate it from Hoo-nan.

Of all the provinces, this is the best known to Europeans, as they have been in the habit of visiting its capital for more than two centuries. The interior, however, has scarcely ever been visited, except by a solitary missionary. The southwestern chain of mountains runs along its northern

boundaries and the Mei-ling mountain, through which a road is cut in order to facilitate communication between the north and south, is situated between Kwang-tung and Keang-se. The greater part of the coast is bold and mountainous, presenting a number of excellent harbours; but no port is so rich in good anchorages as the waters around the metropolis—an archipelago of islands.

The principal islands along the coast are Hae-nan, to the south, and Nan-gaou, to the east, which is divided between Fokeën and Kwang-tung; going from thence, westward, we meet Fang-ke-shan, Kwan-gaou, Tseën-seu, Kin-gaou, Chuh-che-gaou, Ta-ke-shan, and Laou-wan-shan. In the Canton archipelago, if we may so call it, the islands are most numerous. In enumerating them, we have preferred the names which the Chinese government has given to them. The largest of them is Heang-shan-heën, in the neighbourhood of which are the Nine Islands, a cluster of small rocky islets, the Ke-king, and the Opo-wei; west of Heang-shan are Seaou-lan, Lung-mun-too, Pih-tae, and Nan-tae; northwest from this are Muh-choo, Lung-hoo, Che-tow-shan, and in the passage to Canton, Ling-ting; east of Heang-shan, are Ta-gaou (Lan-taou,) Chung-chow, Lan-ma, Hung-keang; at the eastern entrance the Lin-ma (Lam-ma,) Ke-pwan, and Yang-hae; whilst we find at the western entrance Wan-shan (Great Ladrone,) Poo-tae, Tăng-haou, Tsoo-chow, and Leih-san-le. West of the metropolis are Shan-chuen-shan, and Hea-chuen-shan, Lung-ke-shan, and Wang-kaou-sze, Tung-chuen-gaou, Ma-gan-shan, Tang-ke-shan, Hae-lin-shan; west of Luy-choo is Sh wuy-seay-yang, and W'ae-yang-wei-choo, and Lung-mun.

The principal emporiums are Kwang-choo-foo, or Canton.

Chaou-choo-foo, in lat. 23° 36′, long. E. of Greenwich 116° 33′.

Ching-hae-heën, called by the natives Ting-hae, lat. 23° 24′, long E. of Greenwich 116° 48′.

Chang-yang-heën, (by the natives Tëo-ëo,) lat. 23° 14′, long. E. of Greenwich 116° 26′.

Kea-tsze, lat. 22° 48′, long. E. of Greenwich 116°.

Ping-hae, lat. 22° 32′, long. E. of Greenwich 114° 24′.

Gaou-mun (Macao,) Keang-mun (Kong-moon,) Teën-pih, lat. 21° 28′, long. 111° E. of Greenwich.

Luy-choo-foo, lat. 20° 52′, long. E. of Greenwich 109° 30′.

Leën-choo, lat. 21° 40′, long. E. of Greenwich 108° 50′.

Upon Hae-nan, are Yae-choo, lat. 18° 23′, long. E. of Greenwich 108° 38′.

Tan-choo, lat. 19° 43′, long. 108° 50′, E. of Greenwich.

Keang-choo, lat. 20°, long. E. of Greenwich 109° 40′.

Wan-choo, lat. 18° 48′, long. E. of Greenwich 109° 44′.

The province is well watered, its principal river is the Choo-keang (Pearl river,) on which the capital is situated. East of Canton is the Tung-keang; westward the Yang-keang; in the territory westward of Luy-choo, are the Leën-keang and Kin-keang. Chaou-choo-foo is situated on the Han-keang, a considerable river.

Canton, or Kwang-tung, has an area of 79,456 square miles, and a population of 19,174,030. A vicëroy, whose jurisdiction extends also over Kwang-se, is the first officer; under him is a Foo-yuen. The whole province is divided into 10 Foo, and 3 Choo, viz.; Kwang-choo, Shaou-choo, Hwuy-choo, Chaou-choo, Chaou-king, Kaou-choo, Luy-choo, Nan-heung, Leën-choo, Keun-choo or Hae-nan, Leën-choo, Kea-ying-choo, and Lo-ting-choo.

On the whole, we may consider it a very fertile province. The lands on the banks of the rivers yield two crops annually, whilst the mountains are exceedingly barren, and scarcely fit for anything. In some parts fruits are found in very great abundance: the oranges are very delicious; and the mountains are said to contain copper and iron ore. The best inhabited districts are those of Kwang-choo-foo and

Chaou-choo-foo; in both, starvation and the utmost misery are very common. Other districts are less inhabited, but the grain grows nowhere in such abundance as to form an article for exportation. The ingenuity of the inhabitants of the metropolis is very great: they can imitate almost any article of European manufacture; but the natives of other districts are exceedingly unskilful. They are all industrious, and generally acquainted with agriculture. The eastern inhabitants resemble the Fokeën men both in language and habits; they are tolerably good seamen, engage in long voyages, and send their colonies to the Indian Archipelago. This is principally the case in the district of Chaou-choo, where utter want forces the inhabitants from their homes; but they are not animated by the same spirit of enterprise as the Fokeën men, and the major part of colonists spend their life in wretchedness and poverty when they arrive in India. We can only view them as semi-barbarians, without arts and sciences, except the knowledge of the Chinese characters; they are a mean, grovelling race of men, who work hard in order to gain a livelihood, with no other motive but to procure subsistence; their feelings are blunted, their habits disgusting, their pleasures vicious. Amongst the Kwang-tung emigrants, we number also the Kea-jin people, who speak a dialect similar to the Mandarin, excel as mechanics and farmers, but seldom, if ever, engage in mercantile enterprises. They inhabit the interior of Formosa, are the miners of Banca, and have formed a republic on Borneo, in the neighbourhood of the Dutch settlement, Pontianak. The inhabitants of Kwang-choo-foo district proceed as artizans to our colonies; they also ship as sailors and servants, carpenters, cooks and stewards, and occasionally visit Europe. From Hae-nan a great number of colonists embark for Annan and Siam; the natives are industrious, but not enterprising; satisfied with

little, they return as soon as they have collected a small capital.

How much foreign intercourse has improved Chinese manners, we may easily discern at Kwang-choo-foo. Honesty in commercial dealings—a thing almost unknown in any other port—true politeness, only mixed with a little Chinese cunning and parasitic adulation, and great intelligence and imitative powers, form the true characteristics of the natives. Freed from the trammels of antiquated custom, living under a liberal government, blessed with true Christianity, and possessing a good national literature, they would make rapid strides in civilization; yet these privileges are denied them, and they have, therefore, been comparatively little benefited by foreign intercourse. There is, however, much excellent material, and we foresee the change which will take place whenever Europeans are able to influence the public mind by the press.

Kwang-tung is divided into the following districts:—

1.—Kwang-choo-foo, lat. 23° 7′ 10″, long. 113° 14′, E. Greenwich (Factories); 1 Ting, 14 Heën.

2.—Shaou-choo-foo, lat. 24° 55′, long. 3° 20′, W; 6 Heën.

3.—Hwuy-choo-foo, lat. 23° 2′ 24″, long. 2° 16′, W.; 1 Choo, 9 Heën.

4.—Chaou-choo-foo, lat. 23° 36, long. 0° 46′ 40″, E; 1 Ting, 9 Heën.

5.—Kaou-choo-foo, lat. 21° 48″, long. 6° 2′ 15″, W; 1 Ting, 5 Heën.

6.—Chaou-king-foo, lat. 23° 4′ 48″, long. 4° 24′ 30″, W; 1 Choo, 12 Heën.

7.—Leën-choo-foo, lat. 21° 38′ 54″, long. 7° 29′ 40″, W; 1 Choo, 2 Heën.

8.—Luy-choo-foo, lat. 20° 51′ 36″ long. 6° 48′ 40″, W; 3 Heën.

9.—Keun-choo-foo, lat. 20° 2′ 26″, long. 6° 40′ 20″, W; 3 Choo, 10 Heën.

10.—Leën-choo; 2 Heën.

11.—Nan-heung-choo; 1 Heën.

12.—Lo-ting-choo; 1 Heën.

13.—Kea-ying-choo; 4 Heën.

The metropolis, Kwang-choo-foo—Canton, or Kwang-tung, or Kwang-tung-sang-ching, or Sang-ching—is built on the northern bank of the Choo-keang, sixty miles from the ocean, situated in lat. 23° 7′ 10″, and in long. east of Greenwich, 113° 14′ 30″. Amidst numerous branches of rivers and canals, it presents, on the north and north-east, bleak hills, whilst the surrounding richly irrigated plains contain fertile rice fields, interspersed with numerous villages and orchards.

The population of China to the south of the great mountain chain seems to have increased very slowly; the province of Kwang-tung itself became first conspicuous at the latter end of the Chow dynasty, 2,000 years ago. The capital was then surrounded with palisades similar to a Siamese fortress of the present day. Under the Tsin dynasty it received its name; under the Tang, it rose as a commercial emporium for foreigners, but the repeated inroads of southern barbarians often reduced the metropolis to the greatest extremity. To facilitate the intercourse between the north and south, Chang-kew-ling had a pass hewn through the Mei-ling mountains, (705). During the troubles which ensued on the fall of the Tang dynasty, Kwang-tung seems to have been independent, under the government of a king, who sent tribute to the Emperor of China. The native court was cruel and extravagant; criminals were broiled and roasted, flayed and speared, or were forced to fight with tigers and elephants. This moved the founder of the Sung dynasty to subject Canton to his sway; and, in order to civilize the rude and barbarous natives, he destroyed the vestiges of superstition, amongst

which were human sacrifices. In 1067, it was surrounded with a wall, to protect it against the assaults of the Cochin-Chinese, who often made inroads into it and laid the country waste. During the Yuen dynasty, after a most destructive war, commerce revived; and in 1517, the first European navigator, Peres de Andrade, a Portuguese, reached this emporium. When the Mantchoos overthrew the Ming dynasty, Kwang-tung became, for a short time, an independent kingdom, under princes of the Ming family; yet as soon as the Tatar arms had proved victorious, they laid siege to the city, bombarded the walls, and took it (1650). It is stated that 700,000 people lost their lives; after the taking of the city an indiscriminate massacre ensued. Yet its rise may be dated from that disastrous catastrophe; peace was restored, the trade increased, the industry of the inhabitants was stimulated, and the city rose to great importance.

Canton is at present built in the form of a square, surrounded with a wall, and divided by another smaller one into two parts,—the northern, and largest, being called the Old, the southern, and smallest, the New City: in the former, the Tatars and their descendants reside; both together are about six miles in circumference, and have twelve gates, the separating wall, four. Yet the suburbs are still more extensive; on the west they spread out in the form of isosceles right-angled triangles, opening to the north-west, having the river on the south, and the western wall of the city for its two equal sides. On the south, they occupy the whole space between the wall and the river. The eastern suburbs are less extensive. The streets and canals are very numerous, and the river, which, near the city, has some large rocks in its centre, visible at low water, is covered with boats of all descriptions. Most of the dwellings are built of brick; the houses of the poor, and a great many of

those belonging to their Tatar lords, consist of mud. Glass is not used for windows, but mica, shells, and paper are substituted in its place. Many of the streets are very narrow, the houses low, or if belonging to rich individuals, surrounded with a wall, through which we pass to the house. Opulent individuals live in large buildings, not unlike Chinese palaces, but the decorations are not such as to coincide with European taste, nor is cleanliness an appendage. On the roofs are terraces, which serve the double purpose of drying articles and walking. A strict watch is kept in all the streets during the night; they are also closed with a wicker gate, and, in order to observe what occurs without, the inhabitants build bamboo towers on the roofs, from whence, in case of fire or any other accident, immediate alarm can be given. The police are very vigilant, and if it were otherwise, the immense number of robbers and vagrants who swarm in and about Canton would easily disturb the peace. There are thirty colleges erected purposely to promote learning, but all in decay, with only a few students. In every considerable city the emperor has a hall dedicated to his name, where the officers of government on all solemn occasions assemble, and prostrate themselves before the absent majesty, worshipping him as the first idol of the empire; that of Canton is spacious and well fitted up. The Budhuists have also maintained their sway over this city: of their very numerous temples, the Hae-chwang-sze, on the Ho-nan island, is the largest and best endowed. It has three colossal statues, representing the three Budhus of the past, present, and future, with an immense number of smaller idols, all gilt or gorgeously decorated, and a row of apartments for 175 priests, who have a garden behind the temple. Here is the mausoleum where the ashes of the deceased saints are annually depo-

sited. To a foreigner, a sacred pig-stye, with more than ten fat and old grunters, is, perhaps, the greatest curiosity. Mass is said in the principal hall twice a day.. The priests are well fed and clothed. The temple was founded by Ping-nan-wang, one of Kang-he's celebrated generals, in order to commemorate the influence exerted over him by a Budhu priest, who dissuaded him from destroying the neighbouring villages, for which purpose he had been sent. It is thus very natural that the natives should look upon such a building with great veneration, and, in case of death, bequeath to it considerable sums. There are about 124 other temples in and about Canton; the number of priests is said to amount to 3,000, that of the nuns to 1,000, and the maintenance of these pernicious establishments exceeds annually the sum of one million of dollars—so dear do the Chinese pay for the most degrading of all superstitions. Numerous mendicant friars fill the streets with their clamours, whilst asking a pittance from the shopkeepers. There is also a mosque in the city, built on a very conspicuous place, for 30,000 of the inhabitants, or Mohammedans. In one of the factories is a British chapel. Three hospitals have been erected—one for foundlings, another for the decrepid, and a third for the lepers. They continue to drag on a wretched existence, though the two first are supported by a tax upon foreign shipping.

The manufactories of Canton are very numerous; and are carried on by industry, without the aid of machinery. About 17,000 individuals, women and children included, are engaged in silk, and 50,000 in cloth manufacture. About 7,300 duly licensed barbers are daily employed in shaving the head, and there are no less than 2000 physicians and quacks. From this statement it must appear, that the population of Canton is very large, including those who live in the suburbs, and on board 84,000 boats which

belong to this district: we do not overrate the number of inhabitants, when we fix it at 1,236,000.

Trade is the great business of life. Canton has commercial connections with all parts of the Chinese empire, and with most countries in Europe, Asia, America, and Australia. The foreign factories, where the merchants reside, are perhaps the best buildings in the whole empire. They are situated in the suburbs in the Choo-keang; built of brick and granite, two stories high, in one row, each containing four or five separate houses, which join each other. By the natives they are called Shih-san-hang, (third teen factories.) Commencing with the most eastern, the first is E-ho-hang,—The factory of justice and harmony, (Creek factory,) along which a canal runs up towards the city. The second is the Tseih-e-hang, Factory of collective justice, (Dutch factory.) The third is Paou-ho-hang, The factory that ensures tranquillity, (British factory,) which belonged to the East India Company, and is the best fitted up of the whole, with two spacious halls, a terrace and projecting pavilion. Between this and the Fung-tae-hong, (Great and affluent factory,) there is a lane; this building is almost exclusively inhabited by Parsees. Next to it is the Lung-shun-hang, (the Old English factory,) which belonged to the East India Company. The next is the Suy-hang, or Swedish factory; then follows the Ma-ying-hang, or Imperial factory; after this, the Paou-shun-hang, (the precious and prosperous factory,) and the American Hong, or Kwan-yuen-hang. Old China-street, the best street in the suburbs, intervenes between this and the Kwang-yuen-hang, which is in the possession of a Hong merchant; the three remaining are the French, Spanish, and Danish factories; the two latter are separated by New China-street.

The whole range of these buildings is not more than sixty rods in length, and forty in depth, an esplanade

runs out before them, but though a wide place between the river and the buildings is left unoccupied, it is filled with rubbish, and not even paved. Both the Dutch and British factories have a small flower-garden in front. To this place and a few streets in the neighbourhood, foreigners are confined during their stay at Canton. Their entrance into the city gate is punished with blows; if they venture into the fields, or to the neighbouring villages, they expose themselves to insults from the natives; and even on the walls of the factories themselves, abusive placards have often been stuck up, to degrade Barbarians in the eyes of the flowery natives. Such has been the state of foreign residents. No cause for these extraordinary restrictions can be assigned, but their own willingness to stoop to every degradation; whilst the Chinese government has exulted in drawing the cord of national antipathy as tight as possible.

The Portuguese, though they were the first who arrived at this port, are now restricted to Macao in their trade. Few Spanish vessels proceed up the river, to the anchorage of foreign shipping, which is at Whampoa, several miles from Canton. The first French ships arrived in 1520, but the trade is at present very inconsiderable, amounting to two or three ships per annum. The Dutch trade commenced in 1601; it flourished for a considerable time until the revolution in France and Holland began to shake Europe. Lately it has been on the increase. During the year 1832, seventeen ships under Dutch colours arrived in China; most of them came from Java with rice cargoes. The value of imports in dollars was 457,128, and the exports 656,645. Sweden never sent more than two or three ships annually; their most flourishing trade commenced in 1732. The Danes participated in this lucrative commerce, as long as both nations were able to ship their teas for England; but as soon as the duties there were lowered, and the smuggling in consequence ceased; their

trade also languished; one or two ships, however, still visit the port annually. The British arrived here in 1635; it was long before they could establish their trade upon a firm footing, and then they did not confine themselves solely to Canton, but went to Formosa, Fokeën, and Chĕ-keang. During the year 1832—1833, seventy-four English ships arrived in China. The imports amounted in dollars to 22,304,753, the exports to 18,332,760. If the northern ports are opened, and the trade carried on without interruption, the whole amount of commerce may perhaps be tripled. The Americans began to trade to Canton in 1785; fifty-nine ships arrived in China during 1832, 1833; their imports amounted in dollars to 8,362,917; their exports valued 8,372,175. A few Prussian, Austrian, and Hamburgh ships, have also occasionally visited this harbour. The junks, which arrive annually from Siam, are large, and often bring valuable cargoes, the same applies to the Straits, Borneo, and Cochin Chinese traders. Yet this is not the whole of the extensive traffic. There is a fleet in the neighbourhood of the Lintin island, thirty miles distant from the Bogue, (the entrance of the Choo-keang), or, during the south-west monsoon, at Cap-sing-moon, and Kam-sing-moon, where cargoes to the amount of perhaps 14,000,000 or 15,000,000 of dollars annually are delivered to smugglers. This trade, which is principally carried on in opium, by revenue cruisers and fast sailing boats, is prohibited by the Chinese government, but the mandarins themselves issue the licenses, and receive the fees. Vessels are also accustomed to unload in Macao roads, without proceeding up to Whampoa.

Ships which proceed up the river, must first obtain a permit and pilot at Macao; who reports the vessel at the Hoo-mun fort, or Bocca-Tigris. After their arrival at Wham-poa, a security merchant, who must be a member

of the Co-hong, or company of Hong-merchants, is engaged; he has to pay the duties and warrant the good behaviour of foreigners. To supply the vessel with provision, the government licences caters or compradors; and a linguist, nominated by government, procures the permits for loading and unloading the cargo, transacts all business with the custom-house, and keeps an account of the duties. The privileged company of Hong-merchants constitute a body, and has a common fund levied upon foreign shipping, under the name of Hung-yung, which serves them in emergency. They are expeditious, and firm in their dealings. The heavy exactions, however, to which they are subject, drains their capital; bankruptcies frequently occur; the bankrupts are disgraced and sent into exile; but if they even wish to retire from business, they are by no means allowed to do so. Their honesty has often been extolled by superficial observers, yet the system of responsibility between each other, towards foreigners, and as mediators between Government and Barbarians, is decidedly bad. A series of misfortunes has lately befallen this company; how the constituents will avoid the ruin which threatens them, we are unable to foretel. Three houses became bankrupt in 1835. The whole trade is under the management of the Hoppo, (superintendent of the customs,) called by the Chinese Keën-tuh, or Hae-kwan, an officer generally belonging to the imperial household, and purposely sent from Peking. These officers being the minions of the palace, are appointed with the expectation of amassing large fortunes; and as courtiers of no principle, they are rapacious and troublesome, and scruple not to obtain money by any means.

All foreign vessels trading at Wham-poa have to pay a measurement duty, varying according to the size of the vessels. Upon vessels of 300 tons, it is about 650 dollars, whilst vessels as large as 1300 tons pay about 3000 dollars,

The dimensions are taken from the mizen to the fore-mast for the length, and between the gangways for the breadth; the product multiplied, and divided by ten, gives the measurement in covids, and that quotient multiplied by the sum to be paid per covid, according to the vessel's size, gives the whole amount of measurement charges; viz., vessels of 160 covids and upwards, pay in taëls to the amount of 7,874,755 per covid; of 120 covids, and upwards, 7,221,091; under 120 covids, 5,062,341. Besides the duties levied on exports and imports, ships have to pay an entrepôt fee, amounting to taëls, 810,691; a port clearance fee, 480,420; for difference in scales, 87,150; fee to the Leang-taou, or grain-inspector, 116,424; for difference in the Leang-taou's scales, 101 per cent. of the last named fee; for converting the whole into sycee, 104,717; thus the legal extra charges amount to 1,600,683 taëls. Besides the Ching-heang, or direct imperial duties, of which a tariff has never been communicated to the foreign merchants, is the Kea-san, or thirty per cent. upon the Ching-heang; the Tan-tow peculage or weighing charges, the Hang-yung or Consoo charges, from three to six per cent. *ad valorem*, for the use of the Co-hong, the common fund of the Hong merchants, levied upon all articles of import except iron, woollens, and calicoes; and the Kwei, or fees paid to the Hoppo, for permission to enter certain articles, as if they were of an inferior description.

Such is the intricate system of levying the legal duties, from a part only of which vessels bringing rice into the port are exempted. To this ought to be added sundry other charges, exactions, and bribes, as numerous as the legal duties themselves. In order, however, to save foreigners the trouble of paying these multifarious charges, and to keep from their knowledge all unjust fees, the Hong merchants become security for them, and pay all, giving afterwards the whole amount of charges to the trader. To

remonstrate against such prevarication, and to insist upon a tariff, has hitherto been considered on the part of England as a wanton violation of the laws of the Celestial Empire; every amelioration in our commercial relations with this country is viewed as a daring innovation, and thus the foreign community has been forced to submit to every illegal extortion. The natural consequence of such oppressive regulations has been extensive smuggling, which is even unblushingly carried on by the revenue officers, whilst all the mandarins share in the profits. The trade at Lintin owes its existence partly to this crooked system, and the venality of the Chinese mandarins, and it is to be feared that it will increase to the utter ruin of the Whampoa commerce if the system be not changed. Without protection or encouragement the Chinese trade has flourished and increased, for this simple reason, that the demand for tea has become greater and greater, and foreign produce and manufactures have found a ready sale amongst the Chinese. Even the trade of Whampoa is not legalized; there is no imperial statute which changes this permission into a law; it is a mere connivance, originating in the imperial compassion, which extends to the four seas, and is always exhibited in regard to distant foreigners. No commercial treaty has ever been concluded between the trading parties—no virtual acknowledgment of an European functionary—no claims have been answered—no justice rendered, except when recourse has been had to open force; manslaughter has often given rise to the stoppage of the trade, in which the foreign community have acquiesced, without taking measures to avert the losses incurred under such circumstances. It is by no means to be wondered at, that so depraved a government as the Chinese should adopt such a policy; but how this vile system should be honoured in Europe with the title of the laws of the country, to which foreigners are bound in duty to yield implicit

obedience, is rather astonishing. This favourable opinion can arise only from a total ignorance of Chinese affairs. A radical change of so complicated and nefarious a system would be very desirable to foreigners, and it will finally be effected.

We subjoin here the travelling distance from Macao to Canton, which is by two different passages, the inner and outer :—from Macao to Ballast Island, that is, by the inner passage, is 5¾ miles; from thence to Matow Fort, 10½ miles; to Hong-shan, 16 miles; from Hong-shan to the flats opposite the Bogue, 21 miles; from thence to Canton, 21½ miles; total, 74⅜ miles. The outer passage—from Macao to the outer one of the Nine Islands, 5½ miles; from thence to Ke-ow Point, 12½ miles; to Lan-keet, 14½ miles; to Anung-hoy New Fort, 6¾ miles; Second Bar Creek, 11 miles; to the Tunk River, 11¼ miles; to Canton, 8½ miles; total, 74¼ miles.

Gaou-mun, or Macao, belongs to this foo, and is situated on Heang-shan island, in latitude 22° 11½′, longitude E. Greenwich, 113° 32½′, upon a rocky and hilly neck of land, a small peninsula, eight miles in circumference, with an excellent harbour, the entrance to which has gradually decreased to two fathoms in depth. Large ships are obliged to anchor in Macao roads, an anchorage much exposed. On landing, a spacious semicircular bay, with a row of neat houses, encompassed by rising hills, crowned with forts, convents and churches, present themselves to the view. The streets are very rugged on account of the unevenness of the ground upon which it is built, yet this unpromising spot is thickly inhabited by a few genuine Portuguese, a host of mongrel offspring of all nations, slaves imported from Timor, some Europeans and Americans, and thousands of Chinese. A nunnery and several convents exist there, which were lately secularized by government, a large host of priests, churches,

chapels, and also one college, for the instruction of Chinese youth. The procurators of the Italian, Spanish, and French missions reside in this place, and a bishop used formerly to be at the head of the spiritual affairs. The Portuguese, after repeated attempts to fix upon a colony on the coast of China, and after having been expelled from Tseuen-choo and Ning-po, finally took possession of this rocky peninsula (1558). They were permitted to build houses; not under imperial sanction, but by connivance of the local officers, and they have to pay in virtue of their vassalage an annual sum varying from 200 to 500 taëls. It is generally said, that this place was given to them, because their ships assisted in the destruction of pirates, which then infested the coast. This fact has never been proved, and it is at variance with Chinese policy, which never bestows any grant upon Barbarians, unless compelled to do so. It is very likely, that the Chinese would have driven away the first settlers if they had not been afraid of the Portuguese cannon. To put however a good construction upon their inability to expel intruders, and to gloss over the usurpation of a handful of Barbarians, they yielded to necessity, and considered Macao as a Chinese fief. The Portuguese are under the government of their own officers: a governor sent from Goa, according to the late arrangements; a prefect; an Ouvidor, or chief justice, otherwise Dezembargador or minister; a senate, which comprises amongst its members three Vercadores, or inspectors of various branches of the government; two judges; and a procurator, who has the general charge of the town and its revenue, and who is also the organ of communication with the Chinese government; and a military commander, with a garrison of about 150 mulatto soldiers. Though these officers are so very numerous for so small a place, and possess privileges, almost bordering upon independence, the Chinese government has frequently contested their judicial power, and forcibly in-

terfered in their internal affairs. The Chinese officers, who reside at this place, and exercise the government over the Chinese population, are a Keun-min-foo, who is an assistant to the chief magistrate of the Canton department; a Tso-tang, or assistant to the Keang-shan district magistrate; two Wei-yuen; or deputy custom-house officers, appointed by the Canton Hoppo; and a military officer at Tsëen-shan, or Casa Branca, a fort near a wall across the isthmus, which separates the Barbarians from the flowery natives. A tenure so little defined on either side, and privileges supported by both parties with plausible arguments, have given rise to many a quarrel between the Chinese and Portuguese. That Macao was a barren rock, when the Portuguese took possession of it, is indubitable; and that the Chinese government, always narrow-minded, was not aware of its political importance, is proved by a remark upon the subject in a Chinese work; and that the Portuguese have occasionally lent a hand in putting down some petty pirates for their own security, as well as to ingratiate themselves with the government, is proved by fact, though not acknowledged by the Chinese themselves. The whole shipping belonging to this port consists of twelve vessels; the Chinese, however, have given them permission to possess twenty-five. They trade to Manilla, Batavia, Goa, Birmah, the Straits, and Demaun, performing one voyage annually. Spanish ships only can enter the inner harbour; vessels under any other foreign flag unload in Macao roads, or go to the Typa, a good though shallow harbour opposite to Macao. Ships from the mother country under its present distracted state, seldom find their way to this distant colony. The measurement duties are very moderate, and a registered ship, after having once paid the whole amount, is liable only to a third of the original charges on any subsequent voyage. The Spanish vessels meanwhile, are subject to heavier charges. Be-

sides this, 2 per cent. is paid for inspectors, 8 per cent. for difference in weight; 10 per cent. for loss in melting; 17 per cent. for making Sycee, from 250—170 taëls, according to the size of the vessel, to the Chinese Hoppo. Ships arriving from Europe, pay from 200 to 3,500 dollars to the Consoo fund, according to the agreement, and the tonnage of the vessel. Ten years ago, the opium trade was confined solely to Macao. As this however is now delivered at Lintin, the traffic in this poisonous drug has much decreased. In 1830, the whole income amounted to 69,183 taëls: since the administration of a liberal governor, this sum has been considerably augmented; the expenses were then, for the military, 29,622 taëls; civil servants, 24,470 taëls; church establishment, 8,730 taëls; extraordinary expenses, 46,629 taëls;—making a total sum of 109,451; thus leaving a deficit of more than 40,000 taëls, a sum very considerable for so small a place. Notwithstanding this disparagement, it supports itself, and has occasionally remitted large sums to Portugal.

The population under the Portuguese government amounted in 1830, to 1202 white men, and 2149 white women, (leaving the distinction of colour out of the question) 350 male slaves, and 779 female slaves, 30 men, and 118 women of different casts. The Chinese population is perhaps 30,000; under the above mentioned Portuguese population, the military, ecclesiastical, and foreign residents, however, are not comprehended. To support so large a number of human beings upon such a barren spot, requires the aid of the whole island of Heang-shan; and the Chinese, to bring barbarians to submission, have frequently stopped the supplies, in order to starve the place. There are several respectable mercantile houses at Macao, but the majority of the inhabitants being without industry and enterprize, rely chiefly for support upon their slaves, who are, to

the eternal disgrace of Christianity, brought up in Timor, and sold at Macao.

The forts belonging to this place are kept in tolerable repair, and might be strong enough to repel a whole army of Chinese. Of all the institutions, the college of St. Fosé is perhaps the most useful; several languages, besides the Chinese, and the rudiments of sciences are taught in it, whilst the preceptors educate youths for the Chinese missions. There is also a foundling hospital. Amongst the buildings, the largest is the Senate-house, a structure as neat and elegant as any in China. Several of the private dwellings are large and commodious, though built by Chinese. The restrictions upon the improvement of the place are numberless, and all Portuguese embassies sent to remove them, could never effect their purpose. The Chinese allow foreigners to retire to this place, and to live here during the months when little trade is carried on at Canton. Hence the Canton merchants tenant houses, and many of them reside more than half their time at this city.

Fuh-shan, in lat. 23° 5′, long. E. of Greenwich 112° 45′, is a considerable town westward of Canton, and the general manufactory and warehouse for the Canton foreign trade.

Shaou-choo is the proper residence of the viceroy, who, however, prefers Canton for his abode. It is situated between two navigable rivers, the one coming from Hoo-nan, the other from Nan-heung. It is in a very fertile spot, richly cultivated, and covered with villages and boroughs. In the neighbourhood is a large temple of Budhu, the founder of which was a fanatic, who wore iron chains round his body, until the flesh began to putrify, and the worms devoured it. The monument of such a saint is visited by many pilgrims, who bring their offerings to the priests, an indolent and vicious set of beings. Nan-heung is one of the frontier towns towards Keang-se, near the famous Mei-ling road. It carries on a very great trade, as all the merchandize

from the north has to pass through this city. There is a monument erected in honour of Chang-kew-ling, who cut this road. Chaou-choo-foo, towards the east, is a very large city. The country around, though barren, is so densely inhabited, that the people lead a life of misery, and with all their customary industry, are unable to gain a scanty subsistence. The number of fishing-boats employed here amounts to thousands. The trade is flourishing; and though the harbour of Ting-hae is shallow, large junks repair to this emporium. The country produces sugar, the staple article for exportation to the northern provinces. The trade to Hae-nan and Southern Asia is considerable, and the number of rich merchants very great. Nothing exceeds the filth and squalid appearance of the poorer classes. To satisfy their hunger, they do not refuse the most disgusting food, and being great gourmands, their situation, in a country scantily supplied with provisions, is rendered very precarious. Luy-choo-foo is the capital of the southwesternmost peninsula of China. It is built in a fertile tract, but the cultivation of the ground is far inferior to that of the eastern parts of the provinces. The water around Luy-choo-foo is very shoaly, full of sand-banks and rocks, so that only flat-bottom boats can navigate the sea, and even these are exposed to great dangers.

Hae-nan or Keun-choo-foo is an island 148 miles in length, and eighty-three in breadth. On the north side, the island is a plain extending fifteen leagues from the coast, but on the south and east side, it is intersected by high mountains, between which there are again sandy and sterile plains, so that the cultivators cannot grow a sufficient quantity of rice for home consumption. In the centre of the island there are gold mines; the rose and eagle-wood is found in the interior; birds, hares, and deer abound in the uncultivated and woody districts. Sugar, tobacco,

cotton, and areca nut are the staple articles of this island, the exportation of which employs a great deal of shipping; but the natives engage only in voyages to the south, and occasionally to Canton, leaving in the hands of the Chaou-chew-men, the exportation of their produce to the northern provinces of China. It is also said that there are pearl fisheries on the coast, the Chinese possessing the art of making the pearl-oysters secrete juice, which hardens into pearls. They introduce a piece of brass wire into the oyster, the wounded animal covers this with a juice, which hardens into mother of pearl, or even true pearls. In Formosa there are a race of aborigines, who tattoo their bodies, blacken their teeth, and resemble, both in their physiognomy and manners, the Malays. Here also we meet with natives who are ugly, and of low stature, with a copper complexion, of whom the greatest number have maintained their independence against the Chinese. They go almost naked; their hair is passed through a ring on their forehead; the women draw a number of blue lines with indigo, from the eyes to the lower part of the face. Both sexes wear gold and silver buckles, and ear-rings. Their weapons are bows and arrows. In their skirmishes, they have shewn a determined resistance to every encroachment of the Chinese, so that the latter could not penetrate to the gold mines of the interior. Chinamen appear to have found their way to this island during the time of the Sung dynasty; they are descended from the Southern Fokeën men, and from the Chaou-choo district. The language they speak is almost the same with Fokeën, but in their personal appearance they resemble the inhabitants of the western part of Kwang-tung province. They are a diminutive, cheerful, and lively race, inured to want, and satisfied with very little; industrious in the extreme, and animated by a spirit of enterprize, which makes them undergo any hardships. Many of their junks leave Hae-nan in January for

Siam. They cut timber on the coast of Cambodia, and on their arrival at Bang-kok, they buy a few spars more and commence building a new junk, which is generally finished within the space of two months. With this they hasten, richly laden, to Canton, and sell both vessel and cargo: the profits are then divided amongst the whole community, and they return to their homes, in order to cultivate their paternal soil. Many have embraced popery, and continue their adherence to its doctrines, though they have no European teachers to instruct them. Keang-choo-foo, the capital of the island, about two leagues from the shore, carries on a considerable trade with Canton; the harbour is shallow, but secured against all winds. Yae-choo, on the south, is another large emporium, from whence great trade is carried on to Tunkin, Annan, Siam, Cambodia, and Singapore.

Kwang-tung province pays in land-tax 1,257,286 taëls, and in kind 348,905 shih; the Tun-teën is 5,271 king, 84 mow, with an income of 1,877 taëls; the Hoŏ-teën is 151 king, 16 mow, with an income of 1,930 taëls; the duty on exports and imports, according to the imperial statement, which, however, is much below the actual revenue, is 642,485 taëls—the gabelle is 468,787.

The revenue, however, which the state draws from this province is so considerable, that it is esteemed a jewel in the imperial crown. Though the court pretends to despise the trade with foreigners, the Chinese grandees cannot do without the profits arising from it, and a stoppage would occasion a serious defalcation in the imperial treasure. The offices at and near Kwang-choo-foo, are considered the most lucrative, and are either sold to the highest bidder, or bestowed upon favourites. It is, therefore, not to be wondered at, that the Canton mandarins are men of no principle, avaricious, mean, and very oppressive. Yet the government is upheld by a magic spell, and seems to be

founded upon a rock, whilst its very foundation is undermined.

See Morrison's Companion to the Kalendar, Chinese Repository.

KWANG-SE PROVINCE, (WESTERN BREADTH.)

Kwang-se extends from 21° 50′ to 26° 15′ lat., from long. west of Peking, 4° 10′ to 12°. It borders, towards the north, upon Kwei-choo and Hoo-nan; towards the east, upon Kwang-tung; towards the west, upon Yun-nan; and to the south, upon Kwang-tung and Tun-kin. Some remarks upon Tun-kin and Cochin-China will here be in their place.

Tun-kin, called by the Chinese Tung-king, is a province of Annam, or Cochin-China, and has repeatedly been under the government of the Chinese; but for some time, brass pillars have marked the respective boundaries. The principal river, which flows through the country, is the Sang-koi, which annually overflows its banks, and renders the rice fields fertile. Potatoes, yams, plantains, rice, mangoes, cocoa-nuts, and pine-apples, grow in abundance; the silk worm thrives, and the country also produces the sugar cane. In the mountains there is iron, tin, copper, and the tutenague.

When the Yuen dynasty was driven from the Chinese throne, Tun-kin became a free state. The native La dynasty governed the empire with justice, until a prime minister usurped the throne. The affairs of Cochin-China, then a dependent kingdom, claimed the attention of one of his successors, who, interfering in the national quarrels, fell a victim to the hatred of the Annamese. This country thus passed under the government of Cochin-China, and has been united to it until this day. Yet new troubles again disturb the peace of Annam, and it is not unlikely, that these kingdoms will be once more separated.

In physiognomy, customs, and manners, the natives re-

semble the Chinese. Their literature is the same, but their language is different in sound and construction. The capital is Bac-kin, or Ke-scho; the principal cities are, Han-vints, Tra-nash, Kau-sang, and Hun-nain.

To the south of Tun-kin, is Cochin-China, or Annam, (southern rest.) The name of Cochin-China is derived from Kaou-che, an appellation applied in olden times to this country by the Chinese. It is mountainous, but furnishes the same productions as Tun-kin, though not in such abundance. The sea encroaches annually upon the coast, so that it had gained 190 feet within five years. The rocks in the southern provinces are in unstratified masses, generally granite, with perpendicular fissures. On the sandy beaches, madrepores and coral are found in spots, separated from one another by short distances. The mountains contain iron mines; gold and silver also are to be found there; in the forests are the rose-wood, iron-wood, ebony, sappan, sandal-wood, eagle-wood, and calambac; the gum-lac is also found upon the Croton lacciferum. The rains in June, July, and August, occasion an inundation of all the plains; the numerous rivulets overflow the rice-fields, and render them fertile. The cinnamon of Cochin-China is considered superior to that of Ceylon, but there is little for exportation. A species of the Yun-nan tea grows in this country, but it is not fit for the foreign market, the leaves being too coarse. If the inhabitants were not too much oppressed, they might rise as a highly civilised nation, but their present government keeps them in abject slavery, and forces them to work for the king several months of the year. In language, manners, and physiognomy, the Cochin-Chinese resemble the Tunkinese. Their government and institutions are in imitation of the Chinese, but there is less liberty, and Chinese learning is at a low ebb.

Cochin-China has many excellent harbours;—the bay of

Tunon is remarkable for its commanding fort, and excellent anchorage. It was given to the French, but was never occupied by them. The capital is Huĕ, a large city.

Tsiompa, a narrow tract of land between Cochin-China and Cambodia, called by the Annamese, Bin-Tuam, has a sandy soil, and is overgrown with jungle. The climate is very unhealthy,—the few inhabitants, apparently a mixture of the Laos tribe, are called Loyes.

Kwang-se has numerous small rivers which flow between its mountains. The plains are very fertile, and yield such an abundance of rice as to supply the Canton market. Metal ore is found in the mountains, but the government here, as well as elsewhere, does not encourage mining. A gold mine, first worked by private individuals, and afterwards by the emperor, yielded considerable profits. A kind of sago, cassia, and cinnamon tree, thrives in this province, which has a mild climate, and possesses many local advantages. We cannot account for the scantiness of the population, for there are only 7,313,895 inhabitants upon 78,250 square miles, a territory almost as large as Kwang-tung province, with a third part of the population.

It stands under the jurisdiction of the Kwang-tung viceroy, who bears the title of Leang-kwang-tsung-tuh, (governor of both Kwang—viz., Kwang-tung, and Kwang-se), and a Foo-yuen.

Kwang-se is divided into the following districts:—

1.—Kwei-lin-foo, lat. 25° 49′ 12″, long. 5° 22′ 40″, W.; 1 Ting, 2 Choo, 7 Heën.

2.—Lew-choo-foo, lat. 24° 14′ 24″, long. 7° 20′, W.; 1 Choo, 7 Heën.

3.—King-yuen-foo, lat. 24° 26′ 24″, long. 8° 4′, W.; 2 Choo, 3 Heën.

4.—Sze-găn-foo, lat. 23° 25′ 12″, long. 8° 34′ 40″, W.; 1 Ting, 1 Choo, 3 Heën.

5.—Sze-ching-foo, lat. 24° 20′ 48″, long. 10° 10′ 40″, W.; 1 Choo, 2 Hęën.

6.—Ping-lŏ-foo, lat. 24° 21′ 54″, long. 5° 59′ 13″, W.; 1 Choo, 7 Heën.

7.—Woo-choo-foo, lat. 23° 28′ 48″, long. 5° 37′ 15″, W.; 5 Heën.

8.—Tsin-choo-foo, lat. 23° 26′ 28″, long. 6° 37′ 20″, W.; 4 Heën.

9.—Nan-ning-foo, lat. 22° 43′ 12″, long. 8° 25′ 30″, W.; 3 Choo, 3 Heën.

10.—Tae-ping-foo, lat. 22° 25′ 12″, long. 9° 21′ 20″, W.; 2 Ting, 4 Choo, 1 Heën.

11.—Chin-gan-foo, lat. 23° 20′ 25″, long. 10° 19′ 20″, W.; 1 Ting, 2 Choo, 1 Heën.

12.—Yuh-lin-choo; 4 Heën.

To the jurisdiction of Kwang-se belong thirty-three Too-sze, which are distinguished in Too-choo, Too-hcën, and Chang-kwang-sze; these are districts inhabited by the Meaou-tsze, an aboriginal race, and are ruled either by native hereditary princes, or by certain Meaou-tsze officers appointed by the Chinese government.

Kwei-lin, the capital, is a very paltry place, on the banks of a rapid stream, without any commerce, or anything worthy of the capital of so great a province. King-yuen is situated towards the frontiers of Kwei-choo, in the territories of the Meaou-tsze, surrounded by water and wild scenery. In the neighbourhood of Tsin-choo, the cinnamon tree grows, it is similar to the Annamese. Sze-ching is on the frontiers of Tun-kin, where the brass pillars, which mark the boundary, are erected.

There is scarcely any city of great importance in the whole province. The inhabitants are unpolished, and mostly without the conveniencies of life. Accustomed to live in the jungle, they prefer villages and hamlets for their habitations, and do not keep up intercourse with the inha-

bitants of the cities. They are, therefore, viewed as semi-babarians by their own countrymen, but their rustic manners are not tainted with the low cunning of the highly civilized Chinese. The Meaou-tsze, who inhabit the mountainous parts of Sze-chuen, Kwei-choo, Hoo-kwang, and Kwang-se, seem to be the aborigines of those parts, and are not dissimilar to the Laos and Birmahs, with whom in all probability they originally formed one tribe. Their numerous tribes differ in their way of living, as well as in their language; yet their common national character is so striking, that even those who are under the immediate control of the Chinese, never lose their attachment to their countrymen, and frequently join them in open rebellion against the Chinese authorities. They are a well-built middle-sized race, of a pleasing exterior, without those marks of savage life, which the Chinese describe as inherent in their nature. Accustomed to the crags and precipices of mountains, their limbs become very nimble, they can climb and run with great agility, and are, besides, expert horsemen. Their clothes, though very coarse, are manufactured by themselves. In the weaving of carpets they greatly excel. Their houses are built of stone, the ground floor of which is appropriated to the cattle. The women wear a whimsical head-dress, in the shape of a board, about a foot long, and five or six inches broad; over this they fix their hair with wax, so as to give it the appearance of a hair hat. This awkward fashion, however, puts them to great inconvenience, for they can neither lie down comfortably, nor walk amongst the jungle, without hurting their heads. But the most difficult task is the dressing of the hair, as then they have to melt the wax and to comb it. These hardy mountaineers glory in unbounded liberty. They prepare their own arms, and fight desperately against any enemy who invades their territory. If they were not continually engaged in intestine feuds, and de-

struction, to revenge imaginary wrongs, they might become formidable to the effeminate Chinese. But instead of conquering their cowardly neighbours, many of their own tribes have been gradually subdued. They are either robbed by Chinese mandarins or hereditary chiefs, who are installed in their office by the Chinese. Yet even in this state of vassalage, they prove very refractory, and often bid defiance to the viceroy himself. Several emperors have endeavoured to extirpate them; large armies have marched forward to complete the work, yet they are strong in their mountain fastnesses, and surprise and destroy the enemy before he is aware of the approaching ruin. Keën-lung besieged them in their strongholds; he carried on a systematic blockade, extirpated a few thousands, after the loss of whole armies, and then announced to the world, that he had exterminated the whole nation. Yet this cruel boast proved very fallacious, the Meaou-tsze rose repeatedly under his son Kea-king, and the Chinese generals had to sue for peace, and to compromise the matter without gaining their object.

The rebellion which broke out in 1832, near Leën-choo, the frontiers of Kwang-se, and Kwang-tung, proved very destructive to the imperial soldiers. The governor of Kwang-tung, being also president of the military board, marched in person with a numerous army in order to defeat these unruly mountaineers. On one dark night the Meaou-tsze fastened lights upon the horns of goats and sheep, and let them loose upon the mountains. The imperial troops taking aim, began to fire upon these unwarlike animals, whilst the real warriors came down in a defile, attacked the imperialists in the rear, and made a great slaughter amongst them. Another diversion was made by the Yaou-jin, a tribe of the Meaou-tsze, in Hoo-nan, but as the Chinese army, sent against them was very numerous, and commanded by the best generals, they were easily

routed and driven back to their mountains. Kin-lung, the rebel chief, who led his troops against the viceroy of Kwang-tung, was not so easily daunted. When the celestial soldiers intended to penetrate into the fastnesses of the mountains, he met them resolutely, and slew a great many. The army was once surprised during the night, and the Meaoutsze fired the gunpowder magazines, so that thousands of Chinese soldiers were blown up. When the emperor heard of this statement, he greatly blamed his general for having so inconsiderately entered the dangerous mountain passes, instead of enticing the highlanders into the plain, and then taking them by surprise. The governor was degraded, two imperial commissioners were sent with a reinforcement from Hoo-nan, and in order to try the way of pacification by intimidation, two judges were dispatched to announce to the mountaineers, that veteran troops were pouring in from all the provinces, and would certainly wash the whole nation like a deluge from the earth; they would burn them up indiscriminately, good and bad, whether precious gems, or common stones. Such a proclamation had the desired effect; the deluded mountaineers willingly submitted, and laid down their arms. The true version of the story, however, is this, that the heroic Chinese generals paid a heavy sum to the rebels, in order to be permitted to withdraw from the field of action with flying colours and martial music: an honour which was granted to them, in consideration of the large fee paid. Tranquillity was thus restored, the martial generals were richly rewarded with peacock's feathers and tobacco pouches, chop sticks and carving knives; and the mandarins determined to establish schools amongst these Barbarians, in order to civilize them.

To guard against their descent, the Chinese have erected numerous fortresses in the neighbourhood. Soldiers are stationed about the mountains, but they often fail to pre-

vent these swift horsemen from making inroads. In some instances the Meaou-tsze have joined the Chinese in shaking off the yoke of tyrants; and those tribes, who assisted the founder of the Ming dynasty to expel the Mongols, are still greatly honoured. The Meaou-tsze of Kwang-se, are said to be originally Chinese, who bravely fought against the Tunkinese sixteen centuries ago; when the celebrated land-mark, the brazen pillar, was erected by the Chinese general, Ma-yuen. They afterwards relapsed into barbarism, but were easily reclaimed, and the territory they inhabited was divided, according to Chinese custom, into Heën and Choo, over which their own chiefs exercise jurisdiction.

Kwang-se pays in land tax 382,597 taëls, in rice 130,375 shih. The Tun-teën amounts to 1996 king, 62 mow; the Heŏ-teën, to 134 king, 7 mow; the former with an income of 8516 taëls, the latter 1073 taëls; the gabelle 113,782 taëls; the custom-house duty to 108,828 taëls.

YUN-NAN PROVINCE, (SOUTH OF THE CLOUDS,)

Extends from latitude 21° 40′, to 28°; from longitude west of Peking 10° 30′ to 18° 50′. It borders towards the north upon Sze-chuen; towards the east upon Kwei-choo and Kwang-se; towards the west upon Tibet, and the territory of savage nations; towards the south upon Ava, Laos, and Tun-kin.

Yun-nan is separated from Sze-chuen on the north by the Kin-sha-keang. The Yang-tsze-keang, the Mei-nan-kom (Kew-lung-keang,) and the Mei-nam (Man-loo-ho,) which rises in this province, are rivers of considerable breadth, and disembogue themselves, the former in the gulph of Cambodia, the latter near Bang-kok. In the centre we meet with four lakes, the largest of which, Shang-kwan, is about thirty miles long. The mountains

of Yun-nan are remarkable for their boldness; they taper into the clouds; their ruggedness and steep ascent prevents the Chinese from cultivating them, but the valleys fully compensate the loss of land this incurred. Yun-nan is rich in mineral treasures; there are gold, silver, tin and copper mines. The working of the latter is encouraged by government, for it furnishes the material for the Chinese cash. The gold is found in small particles in the sand, and it is very probable, that the mountains contain the ore.

Yun-nan is thinly inhabited, and has extensive forests and pasturages. It is one of the largest provinces: 107,969 square miles, and has only a population of 5,561,320 inhabitants,—scarcely a third part of Chĕ-keang.

Yun-nan is divided into the following districts:—

1.—Yun-nan-foo, lat. 25° 6′, long. 13° 36′ 50″, W.; 4 Choo, 7 Heën.

2.—Ta-le-foo, lat. 25° 44′ 24″, long. 16° 6′ 40″, W.; 4 Choo, 3 Heën.

3.—Kwang-nan-foo, lat. 24° 9′ 36″, long. 11° 22′ 35″, W.; 1 Heën.

4.—Lin-gan-foo, lat. 23° 37′ 12″, long. 13° 24′, W.; 3 Choo, 5 Heën.

5.—Tsoo-heung-foo, lat. 25° 6′, long. 14° 45′ 20″, W.; 3 Choo, 4 Heën.

6.—We-keang-foo; 2 Choo, 2 Heën.

7.—Shun-ning-foo, lat. 24° 27′ 12″, long. 16° 18′ 35″, W.; 1 Ting, 1 Foo, 1 Heën.

8.—Keŏ-tsing-foo, lat. 25° 32′ 24″, long. 12° 38′ 30″, W.; 6 Choo, 2 Heën.

9.—Le-keang-foo, lat. 26° 51′ 36″, long. 16° 1′ 10″, W.; 2 Ting, 2 Choo, 1 Heën.

10.—Poo-urh-foo; 3 Ting, 1 Heën.

11.—Yung-chung-foo, lat. 25° 4′ 48″, long. 17° 2′ 35″, W.; 1 Ting, 1 Choo, 2 Heën.

12.—Kae-hwa-foo; 1 Heën.

13.—Tung-chuen foo; 1 Heën.

14.—Shaou-ting-foo; 2 Ting, 1 Choo, 2 Heën.

15.—Kwang-se-choo; 2 Heën.

16.—Woo-ting-foo; 2 Heën.

17.—Chin-hwan-choo; 1 Heën.

It is besides divided into four Too-foo, in as many Too-choo and Seuen-foo-she, that is, districts inhabited by the Meaou-tsze and Lo-lo.

This nation seems to be of the same tribe as the Burmese. They show a bigotted adherence to the tenets of Budhuism, are superior to the Chinese in valour, but not in civilization. Fond of horsemanship, they always ride, when they can maintain a nag, and even their women scarcely leave the house, unless on horseback. Their costume consists of a pair of drawers, a linen vest, that reaches not lower than the knee, sandals, and a straw hat. Though they have been long subdued, they are still governed by their own princes, who have the power of life and death, and exercise an uncontrolled sway over their subjects. The territory they inhabit is rich in metals, but produces little grain.

This province stands under the jurisdiction of a viceroy, who also governs Kwei-choo. Yun-nan, the capital, was formerly the residence of Woo-san-kwei, the celebrated general of the Ming dynasty; he ruled over Yun-nan with all the authority of a king; but anxious to replace the ancient family upon the throne of their ancestors, he lost his life and kingdom in the attempt.

There are few cities of any importance in this province, nor are the places well known. The inhabitants are inferior to the Chinese of the north, both in corporeal and mental strength, and very much resemble the Burmese.

Yun-nan-foo has a remarkably fine climate, but the air

in other parts of Yun-nan is quite pestiferous. The environs are very romantic, and the surrounding fields well cultivated.

The westernmost Foo of the empire is Ta-lo, situated on the Se-urh, a lake which gives rise to the Ho-te River. It runs into Tun-kin, and the capital of that country is situated on its banks. The scenery around this district is very grand: its prospect on the west is bounded by the Teën-sun, a towering peak, celebrated on account of the marble, of which it contains extensive quarries.

Lin-gan-foo is situated on the frontiers of Tun-kin, and whilst it enjoys an Indian climate, it produces the fruits of those southern regions. A line of fortresses is erected on the Tun-kin frontiers, most of which are, however, in a state of dilapidation.

Towards the frontiers of Birmah are some silver mines, which have given rise to a bloody war in 1767, in which the Chinese army was once entirely lost, and had, the second time, to capitulate upon the most disadvantageous terms. The inhabitants very much resemble their neighbours, and have even adopted the Burmese character. It is at Ming-maou (apparently the Bhan-mo of our maps) that the trade between Yun-nan and Burmah is carried on. Caravans from both countries arrive here annually, and exchange their produce. From the circumstance, that the Chinese general Akwei, in the second campaign against the Burmese, embarked his troops on the Kin-sha, and fell down the Irawaddy, we are sure that a water communication exists there. Mun-hwa is very famous for its musk; the deer live in the forests and mountains, and though constantly pursued, are still very prolific. Yaou-gan is situated in a very wild country. The mountaineers, though of Chinese origin, are almost savages. In other parts, gold is either found in the rivers or in the mountains, and the

inhabitants are engaged in searching for this precious metal. The quantity obtained does not, however, appear to be considerable.

As the climate of Yun-nan is very unhealthy, the Chinese government has appointed this province as a place of banishment for the Tatars, and the convicts of northern China.

The province yields in land-tax, 153,750 taëls; in rice, 230,848 shih. Though larger than France, it is, compared with this empire, a mere shadow. Yet it is the least populous of all Chinese provinces, and will perhaps rapidly increase in importance, in proportion as the people learn to value the treasures of the earth, as highly as those on its surface. The Heŏ-teën is only 14 king, 80 mow; the revenue, 36 taëls, and 591 shih rice; the Tun-teën is 5,955 king, 37 mow, with a revenue of 44,974 taëls, which shows, that the army maintained must be very considerable. The gabelle amounts to 261,943 taëls; the custom-house duties are trifling.

KWEI-CHOO PROVINCE, (RICH DISTRICTS.)

Kwei-choo extends from lat. 24° 40′ to 29°, and from long. west of Peking, 7° 17′ to 12° 36′. It borders towards the north upon Sze-chuen; towards the south upon Kwang-se and Yun-nan; towards the east upon Hoo-nan; and towards the west upon Sze-chuen.

It is a wild mountainous tract of land, the Switzerland of China, inhabited by wild tribes, who have not yet acknowledged their Chinese rulers. There are several large rivers, which intersect this province. The principal amongst them, are the Woo-keang, the Chang-ke-ho, the Shin-ho, and Shwuy-ho. The southern parts are the least inhabited, and the abodes of the Meaou-tsze.

Kwei-choo has great metallic treasures, but no other productions. It is under the jurisdiction of a Foo-yuen, or lieutenant-governor.

Kwei-choo is divided into the following districts:—

1.—Kwei-yang-foo, lat 26° 30′, long. 9° 52′ 20″; 1 Ting, 3 Choo, 4 Heën.

2.—Chin-yuen-foo, lat.. 27° 1′ 12″, long. 8° 10′, W.; 2 Ting, 1 Choo, 3 Heën.

3.—Tung-jin-foo, lat. 27° 38′ 24″, long. 7° 29′ 3″, W.; 1 Heën.

4.—Le-ping-foo; 2 Ting, 3 Heën.

5.—Sze-choo-foo, lat. 27° 10′ 48″, long. 7° 54′, W.; 2 Heën.

6.—Sze-nan-foo, lat. 27° 56′ 24″, long. 8° 2′ 50″, W.; 3 Heën.

7.—Gan-shun-foo, lat. 26° 12′, long. 10° 36′, W.; 2 Ting, 2 Choo, 3 Heën.

8.—Hing-e-foo; 1 Choo, 3 Heën.

9.—Too-yun-foo, lat. 26° 12′ 10″, long. 7° 29′ 3″, W.; 3 Ting, 2 Choo, 3 Heën.

10.—Shih-tsëen-foo; 1 Heën.

11.—Ta-ting-foo, lat. 27° 3′ 36″, long. 10° 56′, W.; 1 Ting, 3 Choo, 1 Heën.

12.—Tsun-e-foo; 1 Choo, 4 Heën.

13.—Ping-yuĕ-choo, lat. 26° 37′ 12″, long. 10° 45′ 20″, W.; 3 Heën..

And, moreover, 65 Too-sze, or districts inhabited by the aborigines.

In this province there are no cities of any importance, but a great many fortresses to protect the country, inhabited by the Chinese, against the attacks of the Meaou-tsze, who, like the Highlanders of old, make frequent descents upon the lowlands, and plunder the unsuspecting peasants. The land-tax of this province, amounting to 10,156 taëls, and 14,539 shih rice, is not the fifth part of the expenditure.

The Hcŏ-teën is 44 king, 8 mow, with a revenue of 246 taëls, and 487 shih rice. There is no Tun-teën, and the gabelle is comprised in the duties levied in the other provinces. The territory is therefore a great burden to the Chinese government, which would have given up the possession, if the Meaou-tsze might not thereby be emboldened to seize upon the whole province, and to disturb the peace of Hoo-nan, Sze-chuen, and Yun-nan.

SZE-CHUEN PROVINCE, (FOUR RIVERS,)

The westernmost and largest of all the Chinese provinces, extends from lat. 25° 57′ to 33°, and from long. west of Peking, 6° 50′ to 15° 43′. It borders to the north upon Shen-se; to the south upon Yun-nan and Kwei-choo; to the west upon the territory of the Kokonor Tatars, and the country of the Tufans; and to the east upon Hoo-nan and Hoo-pih.

Upon a territory of 166,800 square miles, there lives a population of 21,435,675, thus less than in Chĕ-keang, which comprises only a fourth part of its extent.

The soil of this province is varied: plains and mountains, verdant fields and extensive deserts, succeed each other; we find here, the produce of the level plains of Keang-soo, and the minerals of the wild regions of Kwei-choo.

The Yang-tsze-keang, under the name of Kin-sha-keang, traverses the whole province. Whilst forming the boundary between Kokonor and this province, it bears the name of Ya-lŏng. All the rivers of this country, which are very numerous, fall into that majestic stream. It is thus richly watered, and the communication greatly facilitated. Rhubarb, and other medical roots, grow in abundance, but the salt is obtained by boring deep wells, where the saline collects, and is afterwards drawn up and boiled. This process, however, is very expensive, and therefore, an article

so necessary for the consumption of the whole nation, comes very dear.

Sze-chuen is under the jurisdiction of a viceroy, who is intrusted with great power; but a Foo-yuen, or lieutenant-governor, shares in his honours, and acts as a check upon his arbitration.

Sze-chuen-foo is divided into the following districts:—

1.—Ching-too-foo, lat. 30° 40′ 41″, long. 12° 18′, W.; 3 Choo, 13 Heën.

2.—Ning-yuen-foo; 1 Ting, 1 Choo, 3 Heën.

3.—Paou-ting-foo, lat. 31° 32′ 24″, long. 10° 30″, W.; 2 Choo, 7 Heën.

4.—Shun-king-foo, lat. 30° 49′ 12″, long. 10° 21′, W.; 2 Choo, 8 Heën.

5.—Lung-gan-foo, lat. 32° 22′, long. 11° 49′ 46″, W.; 4 Heën.

6.—Tung-chuen-foo, lat. 26° 20′ 56″, long. 13° 2′ 51″, W.; 8 Heën.

7.—Seu-choo-foo, lat. 28° 38′ 24″, long. 11° 42′ 52″, W.; 2 Ting, 11 Heën.

8.—Chung-king-foo, lat. 30° 49′ 12″, long. 10° 21′, W.; 1 Ting, 2 Choo, 11 Heën.

9.—Kwei-choo-foo, lat. 31° 9′ 36″ long. 6° 53′ 30″, W.; 6 Heën.

10.—Suy-ting-foo; 3 Heën.

11.—Kea-ting-foo, 29° 27′ 36″, long. 12° 33′ 30″, W; 1 Ting, 7 Heën.

12.—Ya-choo-foo, lat. 30° 3′ 30″, long. 13° 24′ 52″, W.; 2 Ting, 1 Choo, 5 Heën.

13.—Seu-yung-ting; 1 Heën.

14.—Sze-choo; 4 Heën.

15.—Kin-choo; 5 Heën.

16.—Mow-choo; 1 Heën.

17.—Se-yang-choo; 3 Heën.

18.—Chung-choo; 3 Heën.

19.—Mei-choo; 3 Heën.

20.—Keang-choo; 2 Heën.

21.—Loo-choo; 3 Heën.

There are, moreover, seventeen Too-sze, or districts, under the jurisdiction of the Meaou-tsze.

The metropolis, Ching-too, once the capital of an independent state, is still a very large city, though it has suffered greatly by the frequent rebellions which broke out in this province when the Tatars took possession of the Chinese throne. The water communication is by means of canals, which join the Yang-tsze-keang. This river is here very gentle, and its course slow, but having entered Hoo-pih, and received several tributary streams, amongst them the Kin-sha-keang, it flows very rapidly, and the navigation is dangerous on account of the many rocks. Chung-king, standing at the confluence of two rivers, which assume afterwards the name of Yang-tsze-keang, carries on a very great trade. It is built on the declivity of a mountain, the houses rising like an amphitheatre, so that the streets are very rugged. Lung-gan is a fortress, built to protect the frontier against the Tatars. Lew-choo is a trading place on the Kin-sha, and a considerable entrepôt. In Tung-chuen-foo, and two adjoining districts, the inhabitants, for many generations, have all enlisted as soldiers to keep the Meaou-tsze of Kwei-choo in check. Kwei-choo, on the frontier of the Hoo-pih, carries on a great trade. Kea-ting-choo is remarkable for its beautiful situation and its fertile lands. All export and import duties are levied at this frontier town. Chang-chuen is situated in a very fertile district. Ya-choo is the next town bordering upon the country of the Tufans. Many fortresses are built along the western frontiers, and the most of the mountain passes are strongly fortified.

The land-tax of so great a province, consisting of 659,075 taëls, and 14,329 shih rice, is very trifling, when we

consider the number of its inhabitants and the extent of its territory,—equal to the whole of Germany. The Tun-teën is 134 king, 82 mow, the revenue 100 taëls, and the Heŏ-teën 23 king, 16 mow. The gabelle amounts to 89,536 taëls; the duties, 182,722 taëls.

It is very evident that Sze-chuen has not received the consideration so large a province deserves. It is comparatively little known, though many French missionaries have repeatedly travelled through it; but the few remarks which are scattered in the *Lettres Edifientes*, convince us that so large a territory might be raised to the highest state of prosperity if proper means were employed to forward this object.

Sufficiently spacious to form a state in itself, it has never yet maintained a conspicuous part amongst the Chinese provinces, and is even now famous only for the repeated rebellions which disturb the peace of the country.

CHAPTER VI.

TOPOGRAPHY OF MANTCHOURIA—COREA—AND JAPAN.

This extensive country is situated between 29° and 55° lat., and from the meridian of Peking, to 30° 20′, east. To the north, it borders on Siberia, from which it is separated by the Daourian mountains; the river Kerbechi, called by the Tatars, Urwon, constitutes the natural boundary. The line of demarcation between Mantchouria and Mongolia is a wall of wooden palisades, now nearly decayed, running from the Great Wall along the north-east boundaries of Leaou-tung; the frontiers then take a north-western direction, along the Songari and other rivers, to the inner Hin-gan-ling, or Daourian mountains, to Kobi and the territory of the Kalkas. On the east, it borders on the Channel of Tatary and the Japan Sea; on the south, on the Yellow Sea and Corea. The average extent, from north to south, is about 12°; from east to west, 16°.

Before we enter upon the description of this country, we must observe that the southernmost part, Shing-king—Mouk-den, or Leaou-tung, as it was formerly called—presents a widely different appearance from that of the two northern provinces, as, from its contiguity to China, it has been improved by Chinese civilization and industry.

The principal rivers of Mantchouria are the Amour or Segalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien takes its rise in Mongolia, where it bears the name of Onon, it then forms the natural boundary between Mongolia and the Siberian province of Nertchinsk, and afterwards entering the province of Hih-lung-keang, or Tchitchihar, between the outer and inner Daourian chains, it takes a south-easterly direction towards Kirin, and from thence in a north-easterly direction into the channel which is between the island Segalien and the main. The Songari rises in the Chang-pih-shan—(long white mountains)—at some distance from the northern frontier of Corea; after a course of north-east by east, it unites in lat. 47° 50′; long. 16° 10′, with the Segalien-ula; this united stream is called, by the Chinese, Kwang-tung; by the Tatars, Segalien; and by the Russians, Amour. The Nonni rises in the large plateau formed by the inner Daourian mountains, and falls into the Songari. The Ousouri rises in the south amongst the Seih-hih-tih mountains, passes through the lake Hin-kae, and, continuing to flow in a southern direction, falls into the Amour about 180 miles above the junction of that river with the Kwang-tung, or Songari. The serpentine streams, Hon-chun, and Kar-sha, and Tumen-ula flow into the Japan Sea without joining any other river. The Laou-he comes from Kar-chin, and flows into the Gulph of Pe-che-le.

The largest lakes in Mantchouria are the Hin-ka, or Hin-kae, in Kirin; the Hoorun and Pir, in Tchitchihar, and several others of minor importance.

A chain of mountains called Seih-hih-tih stretches along the sea-coast. It is clothed with primeval forests, and inhabited by the Keyakur and Feyak tribes. The Daourian mountains consist of irregular branches of the Stanovoy chain. These mountains, which form the northern boundaries, diverge into several branches towards Tchitchihar (Hih-lung-

keang), and are called by the Chinese Hin-an-ling; they are high, and run out into towering rocks, covered with perpetual snow. From Shan-se, extends another branch of mountains, through Mongolia into Mantchouria, where they form an extensive plateau, which is watered by the Nonni and other rivers. Between Leaou-tung and Corea there are considerable chains of mountains, but not equal to those already enumerated. The most celebrated amongst them is the Chang-pih-shan, or Kolmin-shan-guin-alin, which is a sacred spot to the present reigning dynasty.

SHING-KING, OR LEAOU-TUNG.

Shing-king, like the Chinese provinces, is divided into the following districts:—

1.—Fung-tcën-foo; 3 Ting, 2 Choo, 5 Heën.
2.—Kin-choo-foo; 2 Choo, 2 Heën.

Jurisdiction of the Tseang-keun.

Shing-king.

Jurisdiction of the To-tung.

Kin-choo, Hin-yŏ, cities.

Fortresses garrisoned, 8.

Jurisdiction of the Heĕ-ling.

New-chwang, Kwang-ning, Kae-choo, cities.

Mountain Districts,

1.—Kwuy-Shan.
2.—Tscën-shan.
3.—Le-shun.
4.—Chang-ling.
5.—Ta-kuh.

This part of Mantchouria, on account of its being the region whence the ancestors of the present dynasty emerged, is considered sacred, and great privileges are conferred upon the inhabitants to make them aware of the infinite bounty of the

emperor. The country itself is an object of the greatest care to the monarch. It suffered severely in the wars between China and the Mantchoos, when the Chinese were finally subdued, and the Tatars had left their abodes to enjoy the fruits of their conquest; the cities of Shing-king were forsaken or destroyed, and the country desolated, and left almost without inhabitants. To repair these ravages, Kang-he encouraged emigrants to go thither, but his successors, less anxious for the welfare of the nation, left the colonization to take its natural course. The fertile fields of Leaou-tung very soon attracted industrious Shan-tung colonists; the Mantchoos, wearied with a roving life, repaired to their ancient abodes, and within the space of seventy years, a thorough change was wrought; the country began to revive, and it is now in a more flourishing condition than ever. When, therefore, Keën-lung describes with rapture the lands of his forefathers, we are not astonished at his hyperbolic expressions. His panegyric, which has been greatly improved by the French translation, contains much real description. "In the space of 10,000 le," he says, "we find a succession of hills and valleys, parched lands and well irrigated territories, majestic rivers, impetuous torrents, graceful serpentine streams, smiling plains, and forests impenetrable to the rays of the sun. The Iron Mountain and the Ornamented Mountain are seen from a great distance. On the latter is found a lake which neither rises nor falls. The pine, the cypress, the acacia, the willow, the apricot, the peach, and mulberry, grow in abundance; wheat yields a return of an hundred-fold, southernwood and mugwort would cover all the fields, but on account of the general cultivation, they are found only in the forests. Gin-seng grows on all the mountains: it would make a man immortal if he were capable of becoming so."

Leaou-tung produces an abundance of wheat, peas, and

rhubarb, the staple articles for exportation. But the Mantchoos can take to themselves very little credit for having improved the soil, or raised the country to so high a state of prosperity as it is at the present moment; all the honour is due to the Chinese, who, with their customary industry, have rendered themselves lords of the imperial patrimony. Their number greatly exceeds that of the Mantchoos, an indolent, proud, poor, and contemptible race. The imperial statistics give the number of inhabitants 942,003, which is far below the actual census. On a moderate calculation, the population has been tripled within the short space of ten years; for the needy adventurers from Shan-tung flock thither in increasingly large numbers, so that it may be hoped that within twenty years no spot will be left uncultivated, and that those thrifty farmers will have found their way into the adjacent province, Kirin.

Considering the latitude, the climate of Leaou-tung, which is also called Kwang-tung, is very cold; the summers are hot and short, and the winters very dismal, all nature being in a state of congelation. The cold sets in during October; all the rivers are frozen, the whole country is one sheet of ice, and it remains in this state until March. The neighbourhood of the Siberian ice-fields, and the large steppes and primeval forests of Kirin, may account for this extraordinary phenomenon. Changes from cold to warmth are so sudden, that all nature undergoes a metamorphosis. Within a few hours the thermometer will fall from 40° to 10°, and a fine autumnal afternoon is often succeeded by a dismal winter night. Yet, notwithstanding this climate, the vine, chesnut, and walnut thrive, and all the fruits of Italy might perhaps be cultivated with success.

In the transactions of public courts, both the Mantchoo and Chinese languages are in use. The former is still the language of the court, and all important documents are drawn up in both tongues.

The territory is divided into two foo, viz., Tung-tcën and Kin-choo; the former contains the capital and the southern parts, the latter the western, which border on China.

In Tung-tcën-foo is Shing-king, or Monkden, the capital, built on an eminence, in lat. 41° 56′, and 7° 11′ east of Peking. The Chinese sovereigns have exerted all their influence to render Monkden a great and elegant city. Their exertions, however, have proved unavailing. Though some of the buildings in the inner city are erected in the highest style of Chinese magnificence, those in the outer one are mere huts. Near the gates are the tombs of the two first Mantchoo princes, who took the title of emperors, enclosed with walls and battlements. Mantchoo mandarins of high rank are appointed guardians of this sacred spot, and the emperors have been accustomed to repair thither at stated times to render homage to the manes of their ancestors. Many Chinese merchants have settled in the city, and by their capital encouraged the industry of the inhabitants.

Kae-choo—in the neighbourhood of the capital, in lat. 40° 30′, long. 6°, east of Peking—is a place of very great trade, where the rich produce of the country is collected, and afterwards exported by Fokeën, Kwang-tung, and Keang-nan junks. It is surrounded with a high wall, the houses are very low, the streets unpaved, and in wet weather almost impassable. The mercantile bustle during the trading season is so great, that there is scarcely a cessation to the movements of carts and transports. It is about eight miles from the sea, and the goods are transported to Shang-hae, a small place near the shore. The river, which leads to Kae-choo, is now so shallow as to be fordable at several places. There is little shelter, and the harbour is almost filled up with sand, so that the trading junks during low water lie high and dry. Several large banks extend into the sea; the navigation is dangerous, and ships trading

thither ought to sail along the shore at a distance of four or five miles, where the water is deep.

Kin-choo is another large emporium, in lat. 40° 10′, long. 4° 55′, east of Peking. The harbour of this place is better secured against gales, but it is also very shallow, since the sea recedes annually. As an emporium for drugs, pease, and flour, it ranks very high, and the trade thither is so brisk that more than a thousand junks can obtain cargoes.

Fung-hwang-ching is the principal, and almost the only, emporium between Corea and Mantchouria. The Coreans are permitted to repair thither and exchange their paper and raw produce for Chinese manufactures. But they are much straitened in their intercourse, heavy duties are imposed on their merchandise, and whatever a narrow policy could devise, is here used to fetter the commerce. The natural consequence is, that the trade remains stationary, and yields scarcely sufficient to maintain a custom-house. Chinese merchants have also found their way to this place, and engrossed all the commerce.

The natural boundary between the two countries is a small river, called Ya-luh-keang; neither the Chinese nor Mantchoos are allowed to cross it, and the Coreans can pass to Fung-hwang-ching only at the stated time of the fairs, and when they send a tribute bearer to Peking. So much has a crooked policy confined the natural intercourse, which ought to be carried on between the children of a common parent. Yet the Corean king is more to blame than the Mantchoos, for he has forbidden his subjects, on pain of death, to hold communication with any nation on the globe without his express sanction.

The kingdom of Corea, so little known, is tributary to China, and may be considered as a fief of the Celestial Empire, though the Chinese never entirely conquered it, nor were able to enforce vassalage. As, however, it borders on Mantchouria, and is exposed to the invasion of

these ruthless rovers, the king chose to submit himself and his realm to a superior power, rather than await the conquest of his dominions.

This country is intersected by a high chain of mountains, it is studded on its coast with numerous islands, in most places it is fertile, but is little cultivated. It is now divided into eight provinces, it has many cities, and not a few villages. The inhabitants, who in their physiognomy resemble both the Chinese and Tatars, are middle-sized, of a symmetrical form, fine features, and a grave aspect; but they are a cowardly race, full of cunning, void of truth, and addicted to drunkenness and unnatural crimes. They wear the costume of the ancient Chinese,—a wide robe with immense sleeves, which serve as pockets; small and painted shoes, and a large-brimmed hat. It is very remarkable that the females are very ugly, whilst the male sex is one of the best formed of Asia. As long as the men are unmarried they wear a tail like the Chinese, without shaving the head; after marriage they tie the hair on the top in a knot, over which they wear a conical cap. Marriages are concluded at the age of seven or eight years, and the bride lives in the house of her father-in-law. Polygamy is permitted; women are treated like beasts of burden; wives may be divorced under the slightest pretence, whilst they are kept under great restraint. Their houses are built in the shape of a baker's oven, either of mud or brick, and have a flue underneath, which serves for heating the room during the winter. In their persons the Coreans are clean, but their dwellings are as filthy as pig-styes. They build them in close rows, and surround them with hedges; the cities are protected by walls similar to the Chinese; there is also one erected which runs along the frontiers of Mantchouria.

Of all the nations of the world, the Coreans are perhaps the most averse to foreign intercourse; but this is

principally owing to the government, which is very despotic, modelled according to the Chinese, but more tyrannical towards its subjects.

The language of Corea bears the nearest resemblance to the Japanese. In all public documents the Chinese is used. No candidate can obtain rank unless he is versed in the Chinese, and well acquainted with their classics. Even the poor can read a Chinese work if it is in an easy style. No where is the veneration for the works of Confucius carried to so great an extent as in Corea. With Chinese scientific works they have formed no acquaintance, and their knowledge is very much contracted. But even to this region the superstition of Budhu has penetrated; the natives, however, may almost be said to entertain no religious feelings. To honour the dead, they keep them for years in coffins above the ground; yet they seem to have very confused ideas of a future state. The poor are grievously oppressed, but they are an industrious race.

While Corea is so rich in productions, and so admirably adapted by its numerous harbours for commerce, that it could carry on trade to any extent it chose, it confines its trade to Fung-hwang-ching and a frontier island of Japan. The paper fabricated in Corea is nearly the only article for exportation. Silver ingots, and a metal coin like the Chinese Le, are the circulating medium. The mandarins, to distinguish themselves from the common people, wear a peacock's feather in their hats, and have their offices inscribed on a piece of bamboo, which they continually carry about them. Thrice a year they send their ambassador to Peking, who avails himself of this opportunity to trade at the capital, and to open a shop, where he, with his people, serve the customers. It is, therefore, no wonder that such a personage is treated with great contempt by the haughty Chinese; but this disrespect is extended to all foreign envoys, in order to magnify the dignity of the Celestial empire. The

King of Corea receives his investiture from the Emperor of China, before whose ambassador, either he himself, or a proxy, performs nine prostrations and three genuflexions at the time of his accession to the throne. His Majesty must also consult the will of the Chinese autocrat when he chooses a queen or appoints an heir to the throne; but the influence of the Chinese government extends no further, and the king is a sovereign master in his dominions. It is rather astonishing that the inhabitants of Shan-tung should never have found their way to this country, which is distant only twenty-four hours' sail; yet Corean policy, worse than Chinese, has excluded the industrious Chinese from settling in their rich territory, which is overgrown with primeval forests. How the Chinese monarch could prohibit emigration to Corea, we are unable to explain. As, however, Corea received its civilization from China, it would be very fair to offer an asylum to needy Chinese emigrants.

Chaou-seën, or Keaou-le, as the country is called by the Chinese, is known from the earliest time by the Chinese historians. The aborigines proved alternately rebels and vassals, till the time of Woo-ting, of the Chow dynasty, (1818 B.C.) when they grew so daring as to attack the Shan-tung and Keang-nan provinces, but they were very soon humbled and chastised by Ta-che-hwang-te. Ke-tsze, an uncle of Chow-wang, the last of the Shang dynasty, retired to Corea, and founded there a kingdom, which was ruled for several centuries by his descendants. It was during this period that Chinese customs were introduced, and the various tribes, who then inhabited the country, were forced to submit to one ruler. Ta-che-hwang-te had degraded the king of Corea to the rank of a duke, but in 206, B.C. Wei-man, a Chinese, drove the weak successors of Ke-tsze from the throne. One of his descendants had insulted a Chinese ambassador, but he had to expiate the

violation of the law of nations with the loss of his kingdom, and Corea became a province of China, under the name of Tsan-hae. Continual wars for independence fill the subsequent pages of history; new sovereigns arose amongst the people, and not only expelled the Chinese, but carried the war into Leaou-tung. Under the Tang and Sung dynasty, the Coreans were again reduced to a state of vassalage, and the Great Kublai meditated an entire conquest, which, however, he could not accomplish. The emperors of the Ming dynasty, took a great interest in this country. Japan was in 1592, under the vigorous administration of Tae-ko-sama, a man of low birth, who had obtained royalty by revenging the death of his master, the king. As the two islands Kin-shang in Corea, and Tuy-ma-tow in Japan, are almost conterminous, Tae-ko-sama formed the design of invading Corea from Kin-shang. He succeeded to the utmost of his wishes, the Coreans being a cowardly race, who fled at the sight of the enemy, and left the capital in the hands of these ruthless conquerors. A Chinese army however advanced to the assistance of the Coreans, defeated the Japanese in several encounters, but it would never have regained possession of the country if Tae-ko-sama had not died, (1598.) With him, the enterprising spirit of the Japanese expired; they returned to their country, and Corea again acknowledged the Chinese sway. Unable to defend themselves against the Mantchoo Tatars, they concluded a disgraceful treaty with the conquerors of China, and continue to look with superstitious awe upon Heaven's Son. The reigning family is the Le dynasty. Peace reigns throughout the country; the stately military officers have forgotten the use of arms; the nation is forced to obey the laws by dint of heavy punishments; but though the martial spirit may be said to be extinct, the soldiers still wear the inscription "valour," on their hats. There appears to be no navy, but the government main-

tains numerous revenue cutters, which collect the land-tax of the adjacent islands. No state has so well preserved its rights of excluding all foreigners, and therefore the country is so little known. A botanist might find a rich harvest in the jungle, where perhaps human foot has never trodden. The vine, peaches, and cherries, grow wild; our European grain thrives there; in summer the uncultivated districts are overgrown with lilies and other flowers. There is abundance of poultry and cattle, tigers infest the woods, and diminutive horses, like the Mantchoo breed, are in the possession of the farmers.

Where neither merchant nor traveller has penetrated, the Roman Catholic missionaries have found their way. A member of the Corean embassy was converted at Peking, and succeeded in persuading many of his countrymen to embrace the doctrines of Popery. Some European missionaries wished to follow these advantages, but as a heavy persecution broke out, the number of nominal Christians dwindled away, and we apprehend that few remain attached to this creed. His Corean majesty is in possession of a Chinese Bible, and several of the grandees have obtained Christian books upon the most essential doctrines. We therefore fondly hope, that this nation will soon be brought to the knowledge of true Christianity, and discard the hateful system of national exclusion.

KIRIN DISTRICT.

It extends along the Japan sea, borders to the south upon Corea and Leaou-tung, to the north and east upon Tchitchihar and Siberia. The coast has few harbours, it being little indented. The sea of Japan brings to the shore immense floating meadows, by which the navigation is greatly embarrassed. Dense fogs during the summer, and heavy gales during the winter, frighten the mariner

from these inhospitable shores; there is in consequence scarcely any trade. In this district is the Hin-ka lake, and a smaller one called the Palten. There are two navigable rivers, viz., the Too-men-ula, and the Songari, with a great number of smaller ones, all of which disembogue themselves into the Japan sea. The most celebrated mountains are the Chang-pih-shan, towards the frontiers of Corea.

From their language and features, it has been presumed, that the Mantchoos belong to the Tungoose tribe. We might compare them to the Chinese, but their features are larger and more expressive. Living in extensive steppes, their senses of sight and hearing are very acute; they can point out a road of many hundred miles, follow game like a hound, directed by the mere sense of smell, and are excellent and unwearied hunters. In horsemanship they equal the Mongols, and it is on horseback, that they are valiant warriors; without this hardy animal, they are greater cowards than the Chinese. It is on this account that the favourite beast has been almost deified. They adopted their tail in imitation of the horse; the cut of their sleeves was according to the shape of the forefeet, and even their graves are in the form of a horse shoe. The Tungoose tribe fixes its moveable dwellings over a third part of Siberia. It extends from the banks of the Yenisei to the sea of Okhotsk; on the south side the Tungoose occupy the eastern part of Daouria, and the province of Okhotsk, as far as the limits of the Koriaks. Those who live on the banks of the Lena, possess the reindeer; they are poor and wretched like the Samoides, and feeble both in body and mind. To assert that the Mantchoos descend from the Tungoose, who live in the Russian territory, and do not amount to more than 24,000, would be an egregious error; we rather suppose, that some Mantchoo tribes, forced from their homes by hos-

tile neighbours, took their refuge in the Daourian mountains, and having once crossed the Stanovoy chain, they never returned to their ancient abodes. To trace the peregrinations of these nomades, without having historical data, transmitted by native writers, would be a useless task. Whatever the Chinese have communicated in their records, rests upon very slender authority; they never give themselves the trouble of investigating the state of Barbarians, and often write down willingly the grossest falsehoods in order to embellish their own pages, and to uphold the dignity of the celestial nation. We should profit very little from the details of Mantchoo historians, who give a prolix outline of the wars and feuds in which they were engaged, nor could a history of their monotonous and inglorious life, whilst tending sheep, and horses, delight the reader. It is very evident that the tribes mingled with each other, and that the Mantchoos became powerful, as soon as some Mongolian nomades joined them; also that the fertility of Leaou-tung attracting their cupidity, they fought bravely for the possession of so rich a country, then occupied by the Kitans. They had nothing to lose, and even if they were defeated, their nimble steeds might soon carry them back to their inhospitable steppes, whither no enemy was likely to follow them. But as a victorious nation, enriched by conquest, they were reinforced by their countrymen, who hastened from the dreary north to enjoy the good things of the world in Leaou-tung. God raised up wise princes to rule over them, who prudently united the interests of all the tribes, and directed them to one object—the conquest of China. In order to conciliate the Chinese, and to give stability to their own government, they studied Chinese literature, and imitated Chinese manners.

An attack upon China was long ago premeditated; the execution, however, was delayed, until intestine troubles rendered this extensive country an easy prey to a handful of

Barbarians. With their cavalry, when joined with the eastern tribes of the Mongols, trained to excellent discipline, they could very soon overrun the provinces, and as there was no well organized army to oppose their progress, they would soon have accomplished their object. But these expeditions drained their native country; the greater part of the inhabitants who had left it, were either employed as soldiers, or rose to high stations in government, and thus Tchitchihar and Kirin were depopulated. Every male inhabitant is now bound to be a soldier; the government under the administration of a Tseang-keung, or general, being strictly military; and as soon as a youth has arrived at the age of sixteen, he is enrolled under one of the eight standards into which the Mantchoo military force is divided. From this circumstance, we might be led to suppose, that this is still a very warlike race; yet there is perhaps no army more contemptible than those renowned eight standards; their martial ardour is extinct, and the mere name is all that they now possess. In their diet the Mantchoos are very temperate; they live mostly on animal food, being too indolent to cultivate the ground. A certain liquor is extracted from mare's milk, the favourite and intoxicating beverage of all classes. They do not tyrannize over the fair sex, nor have they adopted the preposterous fashion of cramping the feet. Their costume resembles that of the Chinese, as the latter was adopted from their own. In winter they wear sheepskins and furs; in summer blue nankeens. Their dwellings are miserable huts, on the banks of rivers, which afford pasturage for their cattle. They have no fixed religion, but worship their ancestors; their countrymen, who live in China, have accommodated themselves to the superstitions of that empire. They are neither ingenious nor industrious; they are satisfied with little, and indifferent to the conveniencies of life. The imperial statistics give the whole amount of population in

Kirin district as 307,781, which is doubtless below the actual number; but this large territory is thinly inhabited, and the Chinese have not yet obtained permission to settle in it. The militia here are the professed farmers, whom government encourages to clear the lands, that they may support themselves by their own industry. Their principal stations are on the Too-men-ula; farther north, the country is almost a desert, and visited only by shepherds. Besides the Mantchoos, there are several other tribes less civilized, who inhabit this country, and pay a tribute to their masters in furs, but are otherwise independent. We notice amongst them the Keyakur and Feyák, who live in the Seih-hih-tih mountains.

Kirin is the largest department of Mantchouria. Its northern boundary is the Segalien. The frost sets in during September, and the most dreary winter lasts for seven months. Beyond the Segalien, we find nothing but a few villages, inhabited by a tribe called Ke-ching-ta-tse, and frequented by sable-hunters. We here meet with several rivers; as for instance the Tuhurupira, which takes its rise in a ridge of mountains in lat. 55°, and falls into the Eastern Ocean; and the Udipira, which runs into the territory of the Russians. On the banks of the Usuri, which falls into the Segalien River, is a tribe called the Yu-pe-ta-tsze, (Fish-skin Tatars.) They subsist entirely on fish, which supplies them with food and raiment. They spend the whole summer in fishing; they dry their stores during the hot months, and keep a quantity for making oil; the skins they prepare and dye, and afterwards make their clothes of them according to the Mantchoo fashion. Fish are food for man and beast, even the pigs live upon them; and their useful dogs, which draw the sledges during the winter, find dried sturgeon and salmon a most excellent nourishment. They are a most wretched race, too indolent to cultivate the ground; they sow nothing but

a little tobacco, to wile away the dark winter nights in smoking. But notwithstanding their extreme poverty, the women, who are kept under great restraint, are anxious to adorn their persons. Their hair, which falls in tresses upon the shoulders, is decorated with bits of looking-glass, rings, and other baubles; they wear pieces of brass coin, and little bells on their mantles, to announce their approach, and of these trifles they are as proud as the most fashionable lady of her jewels. Religious notions of any description never enter their heads; nor are they anxious to enquire about foreign nations. Self-sufficient, and contented with their lot, they would rather starve, than change their present mode of living. Their boats, which are made of the bark of trees, are very small. The larger fish they spear, and eat some parts of it raw, the smaller they catch in nets. The Ke-ching-ta-tsze, who live on the banks of the Segalien, are a superior race. They do not shave their heads like the Mantchoos, but bind up the hair with a ribbon, or in a bag; their language and manners also differ. The Hanhala, on the contrary, are a Mantchoo tribe, to whom the emperor has assigned lands on the banks of the Hurhapira, and the Songariula; they are in possession of oxen, and horses, and live far more comfortably than the two tribes just mentioned. Formerly they were scattered amongst the Yu-pe-ta-tsze, but now they have united, and constitute three great families.

There are no roads to facilitate intercourse, no bridges to conduct the traveller over the numerous rivers, and when the emperor makes his excursions in quest of stags and bears, he must subject himself to great hardships on the road. Nothing is more striking than the frontier of Mantchouria, and Corea; the former is a wilderness, inhabited by tigers, wolves, and bears, whilst the latter presents numerous flourishing villages and cities.

The whole district has only three remarkable cities. The

capital is Kirin-ula-hotun, in lat. 43° 46′, long. E. of Peking 10° 24′. It is situated on the banks of the Songari, in the neighbourhood of the Chang-pih-shan. Kal-min-shanguin-alin—in Mantchoo—(long white mountain)—thus called on account of the perpetual snow which covers its top. Among them the Songari River takes its rise, and winds its course through a mass of rocks and crags. Kirin itself is a paltry place, surrounded with a mud-wall. But as the tombs of the imperial ancestors are in the neighbourhood, it is deemed a sacred spot, and a place of pilgrimage, to which the Chinese monarchs occasionally repair.

The Tseang-keung, or general, who governs the whole district, resides in this city. From the whole character of the administration, it appears that the different tribes and families scattered throughout this great waste, enjoy unbounded liberty. As they have little to give, there are no grievous taxes imposed upon them, nor are they much straitened in their mutual intercourse. They may choose their abodes, and move about in districts where there is sufficient grass for their cattle.

In order to keep the Russians in awe, who are anxious to intrude upon their territory, they maintain a great number of boats upon the Songari, which, in case of emergency, launch forth and repel the enemy. About twenty-three miles further up the country, is Ula, the best built city of the district. Pedne, or Petune, forty-five leagues northwest from Kirin, on the Songari, which here bears the name Kirin, from which the capital, and whole district have received their name, is the seat of a lieutenant-general. Nin-gunta is situated on the Hurka-pira, which runs into the Songari;—the literal meaning of the name is Seven Chiefs; for it was here, that the seven brothers, Kang-he's ancestors, collected their families, hitherto dispersed throughout this extensive waste, and settled them near this city. This was the first step towards the future

greatness of this family. A lieutenant-governor, who has the jurisdiction over the Han-hala-ta-tsze, and the Yu-pe-ta-tsze, here holds his quarters. A great trade is at present carried on to this city. Convicts are sent to these steppes, to serve the Tatar soldiers, and to cultivate the ground. They are said to suffer as much as the Siberian exiles, though the rigour with which those are treated is perhaps unparalleled. Members of the imperial family, or the reigning clan, are liable to be sent to the Kirin district, if they fall under suspicion, or rouse the jealousy of the monarch. Here, in the extensive, ancestorial steppes, they have sufficient time for repentance, and for bewailing the crimes which led them to banishment. Many a statesman has expiated his political errors, or knavery, on the banks of the Segaliën, and never returned to tell the tale of his sufferings. It is not always justice that dictates such a severe punishment; it is often nothing else than the caprice of the emperor, or court intrigue, which reduces most deserving men, and even princes of the blood, to this abject state.

In the neighbourhood of Ningunta, or Ninguta, as it is also called, are the ruins of several large cities; as Feneghe-hotun, Odolihotun, which were built by the Kin-Tatars, who here kept their abodes before their invasion of China. Both on the sea-coast, and on the banks of the rivers, pearl oysters are found. The imperial soldiers stationed in these districts enjoy the privilege of diving for them, and presenting their earnings to his Imperial Majesty, who, in consideration of their services, pays them a certain sum of money for every ounce of pearls they deliver.

The island of Segaliën, at the mouth of the Hih-lung-keang, or Amour, is eight degrees of latitude in length, and separated from the island of Yesso only by a narrow strait. The inhabitants are called by the Mantchoos, Orunchun, Kooyeh, and Feyak, and seem to be a tribe similar to the Yu-pe-ta-tsze. It is called by the Mantchoos, Segaliën-

anga-hata; by the aborigines, Choka, and has been rendered tributary to their sway. These people breed neither horses nor oxen, but they harness a kind of stag, or reindeer, to their sledges, which appears to be a very useful animal, and supplies many of their wants. Even the Mihse-me, a species of grain between wheat and rice, which grows luxuriantly over the greatest part of Mantchouria, is not to be met with amongst them, and oats are by no means abundant. Notwithstanding their poverty, the inhabitants are hospitable—they carry on a trade with Japan and Mantchouria, and thus improve the natural advantages, which the situation of the island exhibits. Since the alluvial soil is annually increased by the deposits of the Amour, it is very likely, that Segaliën-anga-hata, will very soon be joined to Mantchouria, and form a peninsula.

We have remarked, that Segaliën is separated by a strait from Yesso, a large island to the north of Japan. The inhabitants of this island, called Ainos, have black frizzled hair; they are taller than the Japanese, of whom they acknowledge themselves vassals; but are without a written medium or coin to facilitate intercourse. They allow polygamy, marry their sisters, and connive at adultery, under certain conditions. Their trade with the Kurilians and Japanese consists in barter; they place their goods on the strand, the foreign merchants put theirs on one side, and the Yesso people come to inspect them, and make the bargain. Their tribute to the prince of Matsumae, consists in otter skins, seals, bears, and elk, but they have little intercourse with their liege lords. They train their children from early infancy in the gymnastic exercises of swimming and jumping; they are also fond of hunting, but they live without law, and scarcely observe any form of public worship. The island itself is intersected with high mountains, clothed with pines and oaks, and inhabited by bears,

which the inhabitants fatten, kill, and eat, though they mourn at their death. The long Kurile chain is a continuation of these islands, in a north-eastern direction, whilst the celebrated Japan group is situated to the south, from whence the Loo-choo islands, Formosa, the Philippines, and Moluccas, form links of the great chain, which extends to New Holland. The Strait of Songaar forms a communication between the sea of Japan and the Northern Pacific. On the south, the Strait of Corea opens into the Chinese seas. In this basin, the celebrated group of Japanese islands is situated. In civilization and arts, the Japanese rank next to the Chinese. Their religion, literature, customs, and manners, are nearly the same, yet both countries are perfect strangers to each other. Although neighbouring states, they have never carried on a national intercourse, nor have they courted each other's friendship. Had Kublai succeeded in his conquest, Japan, like Formosa, might have become an integral part of the Chinese empire; if, on the contrary, the Japanese, during the decline of the Ming dynasty, had prevailed against the Chinese, they might have acted the part of the Mantchoos; but both countries remain what they were, and have been for more than a thousand years. The trifling trade which is carried on from Chĕ-keang to Japan, only shows, that the Japanese treat foreigners with greater contempt than the Chinese. No European power has ever broken the spell, which severs so many millions of men from their fellow-creatures; nor have even the Chinese attempted to class Japan amongst the long list of tributary states, though they claim the whole globe for their own. There was a time when the Japanese opened their ports to all nations; but they very soon abandoned a policy, which had its imaginary evils; and the Dutch, the only European nation that is permitted to trade thither, is treated even worse than prisoners.

The surface of the Japanese islands may be reckoned at 120,000 square miles. They are said to contain a population of about fifteen to twenty millions: this is much less than the province Chĕ-keang, upon a third part of the same extent of territory. Several ridges of mountains run through the principal islands; the tops of the Foosi are constantly covered with snow. From the nature of the islands, we can expect no large rivers, but there is a considerable lake called Oitz, about 150 miles long, the environs of which are held sacred, on account of 3000 pagodas, which are built in the neighbourhood. The climate varies from extreme heat to shivering cold; in summer the thermometer rises to 98°, in winter it falls to 35°. Thunder storms, earthquakes, hurricanes, and dense fogs, are of frequent occurrence.

The Japanese are of middling stature, have oblong, small and sunken eyes, a yellow-brown complexion, large heads, short necks, and broad snubby noses. Their hair is black, bristling and glossy. Whether they are of a pure Chinese origin, which they themselves deny, or whether some Tatar tribes settled in the country, we will not attempt to determine. The sacred era of the Japanese goes back to the establishment of the hereditary succession of the Dairies, or ecclesiastical emperors (660 B. C.) In 1128, the Dairi, or emperor-pontiff, who claims descent from the gods, appointed a military chief, called the Kubo, or Tsioo-goon; little more than three centuries afterwards, the Kubo seized upon the government, and left to the spiritual lord a shadow of his authority. The expulsion of the Portuguese, and the sanguinary persecution of the papists followed shortly afterwards: since which awful period the country has enjoyed constant peace, but has not risen in prosperity. No foreign enemy has disturbed its tranquillity, but as it is divided amongst many tributary princes, to the number of sixty-two, occasional feuds occur.

The Japanese are a highly intelligent people, they know

how to prize science, but have no inventive genius. They admire and imitate European arts, and have themselves brought the manufacture of lackered ware, and silk piece-goods, to the highest state of perfection. Their literature is the Chinese; those books written with their alphabetical characters treat only on trivial subjects. Though their own language differs widely from that of the Chinese, they read their character with a sound similar to the original pronunciation, and have also interlarded their colloquial dialect with many Chinese expressions.

They preserve an ancient religion, the Sinto, which is unmixed with foreign superstition, although it is idolatrous. The votaries of Budhu, called by them Budso,—a sect, which, after the expulsion of the Papists, rose to the highest estimation, and the priests of which still fatten upon the country in unrestrained idleness and libertinism, —are far more numerous. The philosophical sect, Szooto, having imbibed the Confucian doctrines, glories in rejecting all religions, and advocates the Epicurean system to its greatest extent. It is a land of darkness, full of abomination, and the most horrible lewdness. The Japanese shave half the head, and leave the hair accumulated upon the crown: they are very cleanly in their person. Careless of life, they often commit suicide to maintain their honour, or to escape punishment; and for this purpose, they constantly wear a dagger. The matrimonial ties they form are very loose; there is not the least restraint upon lust, and the consequences of this licentiousness are dreadful. Their diet consists of vegetables; they drink tea, and delight in a favourite liquor, the sakki. As an industrious nation, who know how to turn every glebe to advantage, and even to cultivate the most barren rocks, they have scarcely an equal. Their furniture, utensils, and houses, are neat and comfortable. Though cut off from all intercourse with foreigners, their inland trade is very great; their junks

visit the Loo-choo islands, but never venture farther. Gold coin, in large hollow stamped pieces, called kolango, is current; they also use silver pieces, called kodama.

The government is absolute despotism and feudalism, the Kubo, or temporal emperor, keeps hostages of all his vassals in the capital. The laws are very severe, delinquencies of the slightest nature are punished with death. Many criminals, in order to escape an ignominious and painful execution, rip open their bellies. To maintain order, every street or quarter of a village or city, is answerable for the good behaviour of individuals, and a crime involves the whole neighbourhood. Each tributary prince, of which there are two degrees—the Daimios, and Siomios,—arranges the revenue of his own fief, and pays tribute to the Kubo. Five provinces, comprehended under the name of Gokinai, furnish the expenses for the maintenance of the imperial court at Miaco. The principal island is Niphon. On Kiu-siu, there is the celebrated harbour of Nangasaki, the only one open for foreign trade. At the island of Cangoxima, the Portuguese first landed, when they discovered the country. Tsusima was formerly tributary to the Coreans, and the trade between the two nations is carried on here. Likeo, Satsuma, and Tanao-sima, are situated to the south. To the south-east there is a small archipelago, containing a burning volcano, and traces of several subterraneous fires, now extinguished. The most celebrated cities are Niphon, or Jeddo, the residence of the temporal; and Miaco the seat of the spiritual lord; two very large and populous cities, with an immense number of houses. The houses of private individuals are of wood, painted white, so as to have the appearance of stone; the upper story serves as a wardrobe and store-room; the ground floor is one large apartment divisible at pleasure by means of large screws: neither chairs nor tables are used, and the emperor himself does not disdain to sit upon a mat.

ASIATIC

The Lew-kew or Loo-choo group, consisting of thirty-two islands, and which has lately attracted so much attention, extends from the south of Kiu-siu to Formosa. The principal island is Oofoo. The king of all these isles resides on the Great Loo-choo, at Kiën-ching. From time immemorial this group has been tributary to China. They send annually two or three junks, built entirely upon the Chinese model, to Fuh-choo, the capital of Fokeën; and the ambassador, accompanied by many Loo-choo mandarins, who receive their education at Peking, proceeds from thence to the capital. Trade is also the great object of these repeated acts of homage; for these junks do not pay any tribute.

The only island known to Europeans is the Great Loo-choo, where there is a tolerable harbour. At Napa-keang, in latitude 26° 14′, longitude E. Greenwich, 127° 52′, there is a great variety of productions upon their mountainous islands, but they are by no means so fertile as they have been represented. The inhabitants are a diminutive race, but amiable and intelligent, lovers of peace and hospitality. They are cleanly in their habits, and their houses, though small, are neat, and their furniture in good taste. The higher classes write the Chinese as well as the Japanese characters; the generality of the people use a dialect of the latter, but the mandarin is employed by the former. The poor are grievously oppressed, and almost naked, and all classes are addicted to falsehood and licentiousness. They are not fond of strangers. As they are indebted for their civilisation to the Chinese, who discovered the islands in 605 of our era, they have naturally a strong predilection for Chinese literature, and possess a national history reaching as far back as the introduction of Chinese arts. Their costume is the Chinese, of the Ming dynasty. Children plait their hair very tastefully, but the women are slovenly in their dress. None of their structures are so superb as their tombs, which are built after the

Chinese fashion, but with greater taste, and adorned with flowers and cypresses. The houses are of stone and well furnished, but they contain neither chairs nor sofas. The climate is very fine; the productions both of the north and south thrive well here, but man is of a diminutive size. All the islands are cultivated; sweet potatoes are grown in great quantities, and are almost the only food of the poor. It is rather astonishing, that the Japanese have never taken possession of these islands, but that they have maintained their liberty without a struggle; and though acknowledging the supremacy of China, they are by no means oppressed by their liege lord. If the Chinese have shown any consideration to foreign nations, it is to the Loo-chooans, to whom they despatched teachers and books, that they might be renovated by the transforming influence of the Celestial Empire.

HIH-LUNG-KEANG, OR TCHITCHIHAR DISTRICT.

This district extends from the confluence of the Ergone and Segalien, to Ninguta, about 150 leagues; its natural boundary to the north is the Ergone, and Ker-be-chi rivers, which separate it from Siberia. The Nonni flows through this district. The Song-pira, and Korfin-pira, disembogue themselves into the Segalien, or Hih-lung-keang, (Black Dragon river,) the Arom, and Nemer, fall into the Songari, and Nonni-ula. The Segalien itself is broad and deep, and a vessel of considerable burthen may proceed to Nipchu, one of the Russian frontier towns according to the treaties of 1689, and 1728. The inhabitants are Mantchoos, Solons and Taguris; the aborigines are agriculturists. The latter, oppressed by the Cossacks, who made frequent descents upon the river, implored the protection of the Emperor Shun-che, and were received into the number of his subjects. They are a hardy and industrious race,

who cultivate the ground and sow corn, and thus prove useful subjects. The Solon Tatars are originally descended from the Kin and Mongols, who invaded China, and were afterwards forced back to their native country (1368); many of them reside in Nierghi, in the neighbourhood of Tchitchihar and Merghen. Muffled up in fox and tiger skins, with a little millet in a bag, they set out on a sable-hunt. Their women likewise, who are equally robust, can handle the bow, and go on their palfreys in pursuit of stags and hares. Neither starvation, nor the danger of encountering tigers, nor the snow and ice frighten these hardy hunters from pursuing the sable; as they depend upon it for subsistence. The best furs are sent as a tribute to the emperor, who pays a small sum for them; the other skins are sold at Tchitchihar. On the banks of the river here, as well as in Kirin, live the Yu-pe-ta-tsze, called by the Mantchoos, Fiatta. The rivers to the west contain pearls, which they are very successful in collecting; large strings of them annually find their way to Peking. East of the Songari is nothing but a dreary desert, only occasionally visited by hunters, who brave death in every shape in order to furnish the effeminate lords of China with warm clothing. The banks of the Songari are inhabited by the Mantchoos, who likewise go on the sable hunt during the winter, and spend the summer in the neighbourhood of Ninguta. North of the Segalien runs the Chikiri; which rises in the Daourian mountains, its banks are inhabited by a tribe called Orochon, whose principal riches consist in Oron-deer and elks, which serve all the purposes of the rein-deer.

By an extraordinary change of power, the Mongols, once the conquerors of the world, were driven from China. Some tribes fled into Mantchouria before the victorious army of the Chinese. To defend themselves against the

enraged celestials, they established a line of fortifications, which, however, were forced by the Chinese army. The Mongols were then obliged to cross the Segalien. Yung-lŏ, to prevent them from ever returning, built the Aykom fortress. Twenty years afterwards, the Tatars rallied their forces, destroyed the fortifications, and in order to revenge themselves, invaded and ravaged the northern provinces. The Chinese overwhelmed them, but could not force them back to their ancient quarters. They are now humble and loyal subjects of the Mantchoos, content with their cold abodes, and almost unmindful of their former greatness.

It was in the neighbourhood of Aykom, that the Russians endeavoured to found the Albazin fortress, on the banks of a river which flows into Segalien (1689.) They had perhaps as much claim to it as the Chinese, since the country was unoccupied when they took possession of it. Yet these steps towards extending the Siberian frontiers alarmed the Chinese, who, by duplicity and open force, took possession of Albazin, called by the Tatars, Yaksa, and led the inhabitants prisoners to Peking. A series of skirmishes ensued, in which the Russians might have defeated the Tatar-Chinese army, if they had acted with more decision. The distance from Yaksa to the mouth of the Segalien, is about 400 leagues; to Ninguta 150 leagues. As the Segalien is navigable, it is in an excellent situation for trade. The country around is fertile, and yields barley, oats, and rye. Such spots attached to a colony which suffers much want of provision, and has to import it from a great distance, are of incalculable importance, and therefore it is not to be wondered at that the Russians were so very tenacious of this distant acquisition.

To settle the point in question, ambassadors were nominated on both sides, to meet at Nipchu, a Russian frontier

town, in order to settle the limits of the empire. The Chinese, however, not trusting to mere negotiations, had assembled a few thousand soldiers, by means of whom their plenipotentiaries prescribed a treaty. In consequence of this arrangement, the Russians lost all the advantages they had gained. The whole country to the south of the Kerbechi, Ergone, and the Stanovoy chain, was ceded to China, and the Russians contented themselves with the dreary regions to the north. The hunters of either nation were not allowed to pass the natural boundaries; deserters and fugitives were to be delivered up by both parties; and to take away all matter of dispute, the territory between the Udi river and the Stanovoy chain was declared neutral ground. This treaty was confirmed and defined, with greater precision and less to the advantage of the Russians, in 1728, at Kiakta.

Tchitchihar is the abode of numerous exiles, who are treated as slaves, and stand in need of the necessaries of life. Even mandarins of the highest rank are sent to the forests, in order to fell wood, and are kept on the banks of the rivers to track the imperial boats. To keep up a communication, post-houses are erected in all parts of the country, so that any news can reach the capital within a short time. A Tseang-keun governs this province. Tchitchihar, the capital, in lat. 47° 24′, long. E. Peking 7° 27′, is surrounded with a palisade, lined with a rampart. The inhabitants are mostly Chinese, either exiles or merchants. The city itself contains scarcely any thing but the palace of the Tatar-general, and the public courts. The people have their houses outside the wall, which are built of mud, ranged in long and broad streets, and surrounded with a mudwall. Menghen-hotun is about forty leagues from Tchitchihar, in lat. 49° 12′, long. E. of Peking 8° 33′, it is situated in a sandy soil, and is thinly occupied. The best inhabited city, in a fertile tract of land, which yields abun-

dant crops of wheat, is Segalien-ula-hotun, in lat. 50°, long. E. of Peking 10° 59′.

Mantchouria appears to have a climate like that of Canada, but the government not wishing to bestow due care upon the cultivation of such an extensive tract of land, for fear of losing it, has put a stop to all improvement. The cities and villages of Kirin and Tchitchihar, and the surrounding steppes, mountains, and valleys, obey the imperial order, and send forth their fighting-men, as auxiliaries. Troops of horse are seen winding down the rugged roads, cliffs, and defiles of this inhospitable country, hastening to join the imperial army. But the din of arms does not resound to shed human blood; nor do the hardy nomades, inured to sun and storm, and proved by many combats, sally forth to meet a human enemy. Their impetuous assaults, their ambuscades and evolutions, their stratagems and skirmishes, are not directed against man; no, the trumpet of war is raised against stags, tigers, and bears; they wheel around, disperse, and close again, till they have surrounded the tenants of the forest, which are scarcely allowed to recover from the panic, when suddenly an imperial dart deprives them of life. Escape is in vain, thousands of soldiers encompass them in front and rear. It is here that the Chinese army, with the emperor at their head, gain unfading laurels, shew their inimitable tactics, and appear only to conquer and slay their enemies. Thus are Chinese valour and discipline maintained; and as the Chinese hosts wage no exterminating war, their striking and splendid achievements may be multiplied every year, during the summer, and continued for ages.

Tchitchihar, according to the imperial census, is inhabited only by 2,398 families. It is evident that this statement is incorrect, as this district is better cultivated than the adjacent territory of Siberia. Here the principal chain

of mountains, which bears the name of Dauoria, runs in a north-easterly direction, and acquiring additional elevation, under the name of the Stanovoy-chain, extends without interruption as far as the Behring's Straits, whilst one branch runs longitudinally through the Kamchatka Peninsula. It has several craters and volcanic remains; some of the mountains consist of granite and porphyry, others of red and green jasper, others are of a slaty texture. Toongooska, the country between the Yenisei and Angara, is an elevated marshy plain, in the midst of hills formed of shells. The Yenisei, Angara, Selinga, and Lena, traverse the adjacent territory of Mantchouria. The most genial climate in these regions is colder than that of Norway; snow begins to fall in September, and remains until May: even in July the ground is often frozen. The summers, however, are short and very hot; every vegetable production ripens quickly; in the northernmost regions, the summer is limited to a few days, and within this short time, plants bud, blossom, and produce fruits.

If we may draw a conclusion from the Siberian mountains, which furnish gold, iron, and copper, we might find the same metals in Mantchouria, but the policy of their respective states is diametrically opposite. Whilst the Russians endeavour to improve every branch of industry, the Tatar government is apprehensive lest too many sources of riches should be opened. Moreover, their ancestors did not dig the mountains, and it would be a breach of filial piety to pursue a different course.

Besides the Tun-goose tribes, who bear a near affinity to the Mantchoos, the squalid Samoieds, the degenerated Yakoots, the wretched Yookaghirs, the Tchooktches, Shelagi, Koriaks, and Kamchatdales, inhabit these hyperborean regions, beyond Mantchouria; they are, doubtless, the refuse of some Tatar tribes, who, driven from their territory, found an asylum in these ice-fields. The nearest Russian

frontiers to Mantchouria, are also the abodes of hopeless exiles, who are sure to close their lives in absolute misery, without any hope of escape. Even when they cross the Chinese frontier, and throw themselves upon celestial compassion, they are sent back to expiate their guilt. Nothing could have attracted man to visit a country so frightful as Eastern Siberia, but the fur animals, a harmless race, which furnish the soft and warm coverings of the noble and rich. There is a proverb in China, which says—"Ambition and gain drag farther than an eagle's flight:" this truism is no where better exemplified than in Siberia. The sufferings of the colonists and aborigines are so severe, that common mortals from other countries would soon expire under them; but the Siberians drag on their existence, under the hope of obtaining a large quantity of furs, which they barter to a great disadvantage, for the necessaries of life. Even when they are most successful, they can scarcely have so much enjoyment for their earnings as a common peasant in Poland or Russia; yet they are contented, and enjoy life under ice and snow.

The various improvements made by the Russians in these colonies have greatly increased their power. If ever the Chinese venture again to engage in a quarrel, we think their adversaries will be better prepared to meet them. It would be nothing extraordinary, if the Cossacks were to spare the Chinese plenipotentiaries the trouble of coming to so great a distance as the frontiers, by marching directly to Peking, and, according to Napoleon's diplomacy, concluding a treaty in the imperial palace, satisfactory to both parties, but perhaps most advantageous to the Russians.

See the accounts of the missionaries, who were the only European travellers that visited and surveyed this country:—Du Halde, eleven volumes: Grosier's Description Generale de la Chine: Lettres Edifiantes: Memoirs sur le Chinois;

Voyage of the Amherst; Malte Brun: Kaempfer: La Peyrouse's Voyage: Dictionnaire Tartare-Mantchou, par Langlés: Medhurst's Japanese and English, and Corean and English Vocabularies: Van der Meere Visscher s Account of Japan.

CHAPTER VII.

TOPOGRAPHY OF MONGOLIA.

In describing the immense tract of country inhabited by the Mongol race, we shall speak merely of those tribes who are under Chinese jurisdiction. They were once masters of all China, kept Russia in vassalage, had subjected Turkestan, carried their victorious arms into Persia and Hindostan, and had subdued the Seljuk Turks in Asia Minor. As a scourge of the human species, they laid Europe waste, chastised the Arabs, ravaged Syria, and threatened Egypt and Northern Africa with an invasion. Once they fought under the renowned conqueror, Gengis, whose posterity consolidated and extended the conquests of their grandsire. Kublai, the grandson of this celebrated Mongol chief, seated himself upon the throne of China, and extended his sway to the farthermost regions of the Frozen Sea. Few countries of Asia refused homage to his sceptre, and even the crusaders of Europe courted the friendship of this inveterate enemy of Islamism. But their military glory soon vanished; the Mongols, pampered by luxury, became effeminate, and were driven out of China by Hung-woo, the founder of the Ming dynasty. Timur, however, who claimed relationship to the Gengis family, raised the renown

of his countrymen by his successful wars against the Turks and Hindoos. He had resolved upon reconquering China, and planting the crescent upon the ruins of paganism, when the cold hand of death arrested him in his victorious career. His idolatrous countrymen, who had received the absurd fables of Shamanism from Tibet, were content with the steppes of Central Asia. They had forgotten China, and tended their large herds without ever meditating an attack upon the Celestial Empire. Those, however, who lived in Tchitchihar and Korchin were roused by the Mantchoo Tatars from their state of lethargy, and joined their standard in the conquest of China. Since that period, most of the tribes have either been frightened into vassalage to the Celestial Empire, or, consulting their own interests, have yielded willing obedience to the Mantchoo dynasty.

The Chinese colonial possessions, Fan-chuh-kwŏ, are—Mongolia; Soungaria, the country of the Kalmucks, or Eluths; Eastern Turkestan; the two latter bear the name of Tsin-keang (new frontier), and are comprised under the government of Ele; and Tibet.

The frontiers of Mongolia are not well defined, nor are we able to point out the abodes of various tribes with accuracy. As the territory where they are allowed to rove about is so very extensive, and as they often change their habitations, it is almost impossible to give a minute detail of the tracts of land inhabited by these nomades. We shall first follow the Chinese authorities, and exhibit a general view of the country, and then descend to particulars.

The eastern boundary of Mongolia is the Tchitchihar district of Mantchouria. To the north, it is separated from Siberia by the Altai mountains; to the south, it has the Chinese Great Wall; and to the west, it borders on the government of Ele and Kan-suh province. It is situated to the north-west of Tibet, whilst Kokonor stretches along

the western boundaries of Sze-chuen province. It may be said to extend from lat. 34° to 55°, and from east of Peking 5° to 20° west; thus, it is about 1,140 miles in length, and 1,000 in breadth. But the habitations of the Mongol tribes are not confined to these regions. We have already said that some of them have settled in Tchitchihar, where they live as shepherds and hunters. As they assisted the Mantchoos in subduing China, the new imperial family treated them with great kindness, and quartered eight standards throughout the Chinese empire. Their noblemen, were raised to the rank of mandarins, whilst some of their brethren were created equerries of the large imperial studs of horses and camels, which they tend in Tatary. They have also been scattered throughout the districts of Ele, Kokonor, and Northern Tibet, and many tribes have become the loyal subjects of Russia.

The Altai, or Golden mountains encompass the sources of the Irtish, and stretch north-westward on the right bank of that river; thence they extend eastward, along the northern frontier of Mongolia, changing their name from Tang-noo to Sayanian chain. In Mantchouria we meet them again under the name of the Daourian chain, and it is here that they join the Yablonoi Khrebet. In the country of the Kalkas, the Kenteh and Khangai chains diverge in a southerly direction, and in their south-west course reach nearly to Kobi. The Kenteh is a small but lofty ridge, which approaches the two ranges of the Altai and Khingan, between the Khanats of Tou-chay-tou and Tset-sen. The Khangai extends eastward to the Kenteh hills, and runs into Siberia. The Kingat joins the great Altai chain on the frontiers of Asiatic Russia, and runs out into the sandy desert. The Sayortsi, or Sialkoi, commences from the borders of the Shen-se province, and runs through Inner Mongolia into Mantchouria. To the south of Khoten, and to the north of Tibet and Ladak, we meet the Kwan-lun, or Kolkun,

chain, which runs nearly east and west, through Kokonor, connecting itself with the Belour, or Tsung-ling, mountains. The whole country is a table-land, considerably elevated above the level of the sea. A soil of clay, sand, and gravel, in some places without any verdure, in others clothed with forests and rank grass, but in few spots arable, constitutes the surface.

The Hwang-ho runs through a part of Kokonor and the territory of the Ortous. In the north, the Selingha and Orchon carry their water into the Baïkal, whilst the Kerlon and Onon, by their junction, form the Ámour. The Leaou-ho rises in the country of the Kalkas, and flows eastward into Leaou-tung. The Tola has its source in the Kenteh hills, between the Tset-sen and Tou-chay-too Khanats; flows first south, then west, and finally north, until it falls into the Orchon. There are numerous lakes, some of them very large, others so small that the sand absorbs the water; in many, the water is brackish, in others, it changes with the seasons. We mention here the Kokonor, Olin, and Cha-ling, Sing-suh-hae (in Chinese—sea of stars,) which are all in the Kokonor districts. Kobdo is a country of lakes; we find here the U-pu-sa-nor and Altai-nor on the east, the Alak-nor on the south, the Tsae-sang and Zaisan-nor, on the north-west.

The country is divided into—

1.—Inner Mongolia, to the west of Leaou-tung, to the north of the Great Wall, and to the east and south of Kobi; it is principally inhabited by the Ortous tribe.

2.—Outer Mongolia, or the territory of the Kalkas, to the west of Tchitchihar, to the east of the country of the Eluths, and to the north of Kobi, extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Teën-shan, or celestial mountains.

3.—Kokonor, a territory situated between Kan-suh, Sze-

chuen, Tibet, and Kobi, to the north, inhabited by numerous tribes.

4.—The dependencies of Ouliasoutai, to the south of Siberia, west of the Kalkas, and north of Kobi; watered by the river Irtish, and intersected by the Chamar, a branch of the Altai.

To maintain an ascendancy over these numerous nomadic tribes, the Chinese have left the native princes in possession of their power, conferred titles upon them, and forced them to pay a certain tribute, which, however, is repaid to them tenfold in consideration of their real or imaginary services. As the number of females belonging to the imperial family is very great, they are married to Mongol princes, and thus help to strengthen the bond of union. They receive from the imperial treasury a certain annual allowance; and on their departure to the native homes of their husbands, various gifts and favours are bestowed, in order to attach them, both by the ties of blood and gratitude, to the court. At the birth of a child, the name of the infant is entered in the imperial genealogical list. The young princes are frequently sent to Peking, where there is a large school for their instruction; thus they early imbibe a taste for Chinese literature, and become acquainted with the manners of their liege lords. All the powerful princes are surrounded with spies, who watch their motions, and faithfully report what they have seen or heard. Thus, it is impossible that any discontented tribe should rise in open revolt without the Chinese government receiving early notice of it. The differences of the tribes are settled at Peking by the Le-fan-yuen, or colonial office, of which several Mongol nobles are members.

To attach them still stronger to the Mantchoo interest, the Emperor honours and maintains the Mongol and Tibetian lamas, who flock in great numbers to the capital and the western provinces. As these priests exercise an

entire control over the Mongols, they advocate the Chinese cause, and prove staunch supporters of the feudal government. All the Timaks, or tribes, are bound in duty to mount with their people as soon as they receive orders from the Chinese monarch. Like the princes of the German Confederacy, they are obliged to send a contingent of troops to the imperial army; though they have nothing but cavalry, which is well trained and inured to hardships. To introduce order, the various tribes, like the Mantchoos, have been divided into standards. Nothing is more extraordinary than that the Mongols have persevered in their allegiance to China. Though the system is well adapted to fetter their loyalty, these sons of the desert are very capricious, and unmindful of the most sacred ties, when famine and want invade their steppes. Only few instances, however, are on record of the princes having shewn a refractory spirit. The Chinese government has succeeded well in keeping the jealousy of the different princes alive, which operates as a stronger check on their unruly spirit than any other measure of policy. There is, besides, too little communication amongst tribes separated from each other by extensive deserts, to induce them to join in a general confederacy. The Mantchoo government has, moreover, displayed much tact in not taxing these poor nomades, and rather awakened their cupidity by liberal presents; so that, in case of a revolt, the princes would suffer greatly in their revenue.

The people themselves stand in need of many articles, which the Chinese alone can supply, such as nankeens, silks, and their favourite beverage—the brick-tea, consisting of large leaves, pounded up into a mass. In case of a war, they would be without these things, which are, in fact, necessaries of life. Their superabundant cattle would find no purchasers, and they would be reduced to a state of extreme poverty. Such considerations, which even to a Mongol mind must carry conviction, greatly contribute

towards the maintenance of a general peace. A barrier has thus been created against Russian encroachment. China is secure even without the protecting aid of the Great Wall; a large force is always at the disposal of the autocrat, and the effeminate Chinese are the nominal masters of those very hordes, who once filled the whole of Europe with terror, and slew the brave knights of Poland and Germany in battle. The nation, however, has long ceased to be what it was. Various disasters have humbled the spirit of the Mongols. Once the enemies of every nation, they were attacked in their turn by the indignant tribes, who had suffered by their cruelties. Thus they returned to deserts, the possession of which no army would dispute with them, and here they are often reduced to the utmost misery, without any means of alleviating their suffering. If the murrain gets amongst their cattle, or the pasture fails from want of rain, or if, as it frequently happens, the high grass is set on fire and burned down, they are in a state of absolute starvation. Their martial spirit is broken, which otherwise would be untameable. They have, moreover, adopted Shamanism, a superstition at once abominable and degrading to its votaries, which operates powerfully upon the mind, and crushes all enterprize. From the highest prince, down to the lowest subject, every one is under a spiritual guide, who keeps both soul and body in bondage. The long peace which has reigned throughout these steppes during the last century, has doubtless quenched their national ferocity, and frequent intercourse with the Chinese, who visit them in the capacity of merchants, has ameliorated their manners. Whether, however, they would form an effective band of auxiliaries, in case of war with Russia, must be proved by facts. The Kalkas, perhaps the strongest tribe amongst them, were routed by the Eluths, or Kalmuks, a nation by no means celebrated for valour. The Chinese themselves have wisely refrained

from putting their bravery to the test, for once led into their country, it would be almost impossible to expel them.

The Great Disposer of all events has ordained, that this unruly race should be restrained from their customary invasions by a moral check. They might now attempt to plunder Turkestan and Tibet, and even over-run Persia, but it would be in vain to attempt anything against Russia. Europe has no longer any thing to fear from the invasions of these eastern hordes; but China may again become a prey to their ruthless cruelty, if any unruly prince should throw off the yoke. They once gravely determined, in a council of war, to burn all the cities of the Celestial Empire, to kill the inhabitants, and to make one extensive meadow of the country to the north of the Yellow River. In their propensities, they are still the same; in point of physical force, the Chinese are their inferiors, but these trust to other resources—diplomacy and fulminating edicts; and as soon as they can wield these powerful weapons, neither hostile fleets, nor millions of mounted Tatars, eager for conquest, and thirsting after plunder, will prevail against them. Often have they tried this experiment, and as often as they could inveigle the Mongols to enter upon negotiations, they proved victorious. During the rigorous reigns of Kang-he, and Keen-lung, the Mongols felt that they depended for their very existence upon the emperors. The same spirit of wisdom, which actuated the first sovereigns of the Yuen dynasty; and was so conspicuous at the commencement of the Ta-tsing, is now extinct; a crooked policy has succeeded, fraud, meanness, and paltry subterfuges, are the leading features of Chinese policy; the form is still in existence, but the substance has long ago vanished. The Mongols no more view them as protectors against aggressions; they have ceased to tremble, and only serve their masters so far as it suits their own interests.

The principal titles conferred on the Mongol princes, are Khan—Ho-sho-tsin-wang, Tolo-keun-wang, Tolo-pei-lih, Koo-shan-pei-tsze, and Foo-kwŏ-kung.—The first is too well known to need any explanation; the next two might be translated by king; whilst the following bear a resemblance to our dukes, marquises, and lords; but as the Chinese ranks of nobility differ widely from ours, we shall not attempt a translation.

The subjugation of the tribes was gradually effected. During the reign of Shun-che, the throne of the Mantchoos was still vacillating. The human character, however it may be exalted or depressed by a temporary enthusiasm, will sooner or later return to its natural level. It was rather a sudden panic, than feats of valour, that had delivered the Chinese empire into the hands of the Mantchoos. Whilst they recovered from their terror, the Mantchoos lost that confidence in their own strength, which a series of victories is sure to create. Struggling to reduce the primitive manners of the Chinese to their own standard of policy, investing and isolating the cities, which still resisted their attacks, their enemies increased daily, and their power was divided. The Mongols who did not share in the general plunder, remained quiet spectators of these events, but they were far from acknowledging the victorious party as their masters. When, however, the ferment subsided, and Kang-he, the able statesman and general, ascended the throne, they were gradually drawn into an alliance, which ended in their vassalage. The Kalkas tribes were then the most powerful: seven standards constituted their military force. Three Khans, who claimed their descent from Zingis, and had been invested with this title by the Great Lama of Tibet, led the army into the field; but they were a divided people, the stronger oppressed the weaker; intestine wars troubled the country, and it was only by the unremitted efforts of the Lamas, that the tribes were again

pacified. Rich in cattle, and animated by martial ardour, which the example of the Mantchoos had awakened, they became unruly neighbours to the Celestial dynasty. Whenever they brought their 100,000 horses for sale to Peking, the emperor was reminded of their great power and resources, and could not conceal his apprehensions, that these humble vassals might take too great an interest in the affairs of China, and pounce upon the country, as the Mantchoos themselves had previously done. The principal of the three Khans possessed, east of the Altai mountain, the country which extends to the Selinga, Orkon, and Tula, this was Chasaktu. Tuchetu-khan ruled over all the territory about the Kenteh mountains, whilst Chéching-khan governed the people on the banks of the river Kerlon, and swayed the Solons. Each had a number of taëkes or generals under him, who acted as their vassals, and brought up the troops at the summons of the Khan.

During the reign of Kang-he, Lopzang-hum tacke, one of these petty chiefs, attacked Chasaktu-khan, and slew him. He had taken possession of all his cattle, and thought himself secure in his usurpation, when the children of Chasaktu implored the aid of Tuche-tu-khan. He immediately convoked a diet,—the usurper was driven from his ill-gotten possessions, and sent to the Dalai Lama in Tibet, to receive the punishment due to his crime. By a common decree of the Mongol diet, which was sanctioned by the Dalai Lama, the eldest son of Chasaktu-khan was reinstated in his patrimonial estates; but Tuchetu-khan, eager to profit by the disasters of his nephew, retained the cattle of his brother, and bestowed it on Tsing-chung-tumba-hutuctu, his other brother. This man was one of the ghostly charlatans who abound in Mongolia. He had lived at the court of Lassa, another Rome, only more depraved, and was there initiated in all the mysteries of Shamanism. But he had also learned the fraud and villany of the Lama

countries, and on his arrival in Mongolia, he set up for another incarnate Fuh, and claimed the divine homage of his countrymen. As he was well versed in the sacred language, the Tibetian, and had a Khan for his brother, who paid him divine honours, the superstitious Mongols flocked to him in great numbers, and his power grew daily. By some strange perverseness, the rightful heir of Chasaktu's cattle could not perceive the same sanctity in Hutuctu's character, and referred his cause to the Dalai Lama and the Emperor of China. A general assembly was therefore convened; both the Tibetian and Chinese ambassadors presided at the diet, and the Eluths, who considered the assumption of divine honours by Hutuctu, as an abominable profanation, insisted upon the surrender of the herds. In the meantime the profane heir of Chasaktu haddied, and thus the state of affairs was in a still more perplexed condition. But as promises are very cheap, the sainted Hutuctu pledged himself to restore the cattle to the grandson of Chasaktu, under certain mental reservations. It was on this occasion, that the Chinese government first interfered in the affairs of Mongolia. Though the Kalkas were used to pay a tribute of eight white horses, and one camel, they chose rather to refer their disputes to the Dalai Lama, their adored spiritual master, than to call in the aid of a powerful neighbour. Yet the Chinese mandarins retired from the diet, satisfied with the assurances of a settlement that should be agreeable to all parties; whilst the Eluth envoys insisted on the immediate restitution of the cattle, and openly upbraided the proud Hutuctu for having arrogated honours to himself due only to the Dalai Lama, and for having, even at the diet, taken precedence of the envoys of his holiness. Hutuctu answered this remonstrance, by putting the bold ambassadors in irons, and thus silenced their clamours and doubts about his sanctity. To show, more-

over, that his claims upon Chasaktu's property were just, he invaded the country, cut off the head of the reigning prince, and seized on the territory of one of his grandees or taekes. It merely remained now, to show to the king of the Eluths, that he was in the right. He, therefore, sent a threatening epistle, and in order to prevail upon this sceptic to acknowledge his character of an incarnate Budhu, he ravaged the Eluth country, took the brother of the king of the Eluths prisoner, and fixing his head upon a spear, made him an example to all heretics, who might still persevere in apostacy. The king of the Eluths stifled his resentment, until he had collected a numerous army to chastise the insolent Anti-Pope. But this intriguing Lama foresaw the storm, and called upon all the Mongol princes to conquer their common enemy. They readily obeyed his call; but when the Eluths had advanced, they withdrew their troops, and left the Lama, with his brother, to fight the battle, and finish a war of which he himself was the sole cause. Scarcely had the Eluths perceived that the Mongol army was weakened, when they attacked it with all the fury of an enraged enemy. The Mongols did not show the least resistance, but fled with the utmost consternation. Hutuctu, never at a loss to gain friends, fled into the territory of the Ortous, and implored the compassion of his Celestial Majesty, whilst he solemnly promised to become a vassal, and to use his influence in persuading all the Kalkas princes to receive their steppes as fiefs from China. Nothing could be more welcome to the grasping ambition of the Mantchoo dynasty, than this offer. In vain did the king of the Eluths plead that he waged war merely for the sake of forcing the recusant Lama into those concessions, which the Chinese ambassadors themselves guaranteed. His representations were of no avail, but he revenged himself upon the Kalkas by carrying on an exterminating war against the whole race, who,

by this time, struck with panic, fled like sheep before wolves. The mediation of the Dalai Lama between the contending parties, was rejected with the utmost disdain by the Emperor of China, for he had already taken measures to aim a decisive blow against these cruel warriors. The king of the Eluths pursued the murderers of his brother into the heart of the Ortous territory (1690), after having ravaged the whole country of the Kalkas for two years. Here he was met by a Chinese-Mongol-Montchoo army, whose pretended object was to conclude a peace, whilst the general had received orders to lull the Eluths into false security, to attack them suddenly, and to take their king prisoner. Here, however, they were entirely baffled, for the Eluths routed the treacherous general, and drove him with his army into Mantchouria. On hearing of this disaster, Kang-he immediately collected a large army, under the command of one of his brothers, who met the enemy about eighty leagues from Peking. A desperate engagement was fought, and the consequence was a treaty between the parties, which allowed the king of the Eluths a safe retreat. Here the war should have ended; both parties had suffered severely, and even the Mantchoo soldiers had learned, that the Eluths were by no means so contemptible an enemy as the Chinese. But Kang-he viewed this affair as most unfavourable to the renown of his countrymen, and therefore punished the commanding generals by withdrawing their emolument for three years. And the king of the Eluths, bent upon the destruction of all the Kalkas, had to suffer a still greater mortification in the desertion of his nephew, Tse-wang-raptan, who withdrew with a numerous host of Eluths to the west, towards the territory of the Hassacks, and never acknowledged his uncle as liege lord.

Meanwhile the Kalkas tribes were so enfeebled, as gladly to receive the emperor's protection, who held a general diet.

They all swore fealty to their liege lord, and from this period (1691) the Mongols became vassals to the Chinese empire. Their fidelity was very soon put to the test. The king of the Eluths had recruited his forces, and went on in the work of carnage, along the banks of the Kerlon. At his arrival on the frontiers of Kortchin, he summoned the prince of this district to join him against the Mantchoos, saying—"What greater indignity is there, than for masters, to become slaves? We are Mongols, and under one law, let us unite our forces, and regain the empire, which is ours by inheritance. I will share the glory and fruits of my conquests with those who will share the dangers; but if there should be any Mongol princes, as I hope there are none, who might be so base as to prefer slavery to the Mantchoos, our common enemies, let them be prepared first to feel the weight of my arms." Such a summons from one of a race so despised as that of the Kalmuks, is really surprising. What could have induced the king of the Eluths, to protract the war, which had placed him in such jeopardy, it is difficult to say, but his spirited address had not the desired effect. The prince of Kortchin informed the emperor of the danger into which the whole confederacy had fallen; and it was now that Kang-he himself took the lead of the war, and marched with three armies into the desert, to subdue the haughty Eluths (1696)

Several skirmishes ensued; the Chinese soldiers were in imminent peril of starvation, but Kang-he obtained a complete victory over the enemy. The martial and unruly king of Eluth lost his life (1697); the hostile army was dispersed, and the humbled Eluths implored the clemency of the Chinese monarch. Thus Songaria also was added to the colonial possessions of China, and the descendants of the Huns—the Eluths, were almost annihilated.

The life of the Mongols is decidedly romantic; all their property consists in cattle; they are graziers upon a large scale, wandering during the summer along the banks of the rivers in a northern direction, whilst they retire in winter to the south, under the brow of a hill, where they are sheltered against the blast of the northerly winds, and can melt the snow for drinking-water. To their horses they are greatly attached; these are their constant companions; with them they perform their wide peregrinations; they serve them in hunting and in the pursuit of an enemy, and when calamity invades their territory, they flee together from the scene of wretchedness.

The Mongol sheep are a superior kind, and constitute the principal food of the natives. They are far famed for being dexterous hunters, but are an indolent race, preferring even starvation to manual labour. Few tracts, therefore, which might yield a large crop, are cultivated; their food during the summer consists of milk, prepared in various ways; in winter they live upon mutton. The whole animal being sowed up in its skin, is boiled by means of red hot stones over a slow fire, the broth is drank at the dessert, whilst the meat and a few peas constitute the meal.

Intoxication, brought on by drinking a liquor prepared of fermented mare's milk, is very common amongst them. Their tea is the refuse of leaves, which finds in China no sale; but for a race of beings like the Mongols, who can swallow every thing, are a dainty. They live in tents made of felt, built conically. Their utensils are few; furniture they have none. In their diet as well as clothing they are filthy and voracious. The Mongols, like the Kalmuks, have flat noses, small oblique eyes, thick lips, short chins, and scanty beards; their ears are large and protruding; their complexion is a dusky brown. They are a most ugly race, whose only redeeming quality is good

nature and cheerfulness, for which they are as remarkable. The women are not more beautiful than the men; polygamy, though permitted, is not common; the wife has to bring a portion of cattle to her husband, and is more a companion than a slave. They are occupied principally in making felt, a very excellent stuff, and prove good wives in their state of liberty, so different from the condition of other Asiatics. The dress of either sex varies little; the men shave their heads, leaving only one ringlet, and cover it with a yellow cap, whilst the women let the hair grow in numerous curls, which gives them rather a fantastic appearance. They wear wide pantaloons, a small vest with tight sleeves, and a girdle, in which they stick the sabre, knife, and smoking apparatus. The upper part of their dress is of woollen cloth, with wide sleeves; their feet are wrapped up in linen, and they wear leathern boots, the material of which is tanned by the industrious females. The trade with the Chinese, who traverse the country in caravans, has procured to them many luxuries. In this commercial intercourse, the Chinese are by far the gainers, for they exchange the silks, worn by the nobles, the teas and cotton manufactures, for horses, felt, and fur, to great advantage, and often over-reach the simple sons of the desert. When the pasture begins to fail, the whole tribe strikes its tents, which is done instantaneously. Their whole property is piled upon the camels, whilst men and women ride on horseback; and, as they advance, all join in singing, to cheer themselves during their wanderings through the dreary wilderness. As soon as they have arrived in luxuriant pasturage, they pitch their tents, and a village is formed as by magic. Providence has gifted them with contentment to bear up under all privations. Horse races, archery, wrestling, and pantomime, form their principal amusements; the women partake in all these sports, and even excel in archery. In the burial of the dead,

whom they burn, they show as much veneration as the Chinese. The tombs of the princes are encircled with flags, and surrounded with walls; those of the common people are mere hillocks, neatly raised from the ground. The Mongol language is sonorous, with few inflections or repetitions of particles. The alphabet, consisting of ninety-eight characters, some of which express whole syllables, is derived from the Uigours. They have besides a short-hand writing called Akshar, which resembles the Tibetian, their sacred language, in which the religious books are written. They have a national literature, and are very fond of studying their native languages. In each temporary village, there is a schoolmaster for the instruction of the young. A national history, and various poems in the Mongolian language have reached the libraries of Europe. But being ourselves ignorant of the language, we can form no due estimate of the value of those literary treasures.

It was after the conquest of Gengis, that the Mongols adopted the superstitions of Shamanism, and never did any nation adhere to the tenets of idolatry with so much bigotry as they have done. When they marched forth to conquer the world, they seem to have been void of any fixed religious ideas. A general toleration of all sects was the leading principle of their government. Some of the Khans even invited Christian teachers, to impart to them a knowledge of Popery, or Nestorianism; it is also stated, that a few of the chiefs became real converts. But their brethren towards the south declared themselves in favour of Mohammedanism, for this creed was most congenial to their martial disposition. Budhuism was deemed unworthy of a people, who, in the exultation of victory, viewed all other nations as their slaves. In the absence of all historical data, we are unable to describe the gradual introduction of Shamanism. It is well known, that some tribes invaded Tibet, and it is not at all unlikely

that, imbibing this superstition while there, they introduced it into their own country on their return. Shamanism is a modification of Budhuism, an idolatrous system, which permits as many images as a votary may choose to worship. But it does away with the existence of a Supreme Being. Instead of representing the image of Budhu, Shamanism supposes a living representation of the founder of the sect, who never dies, and from whom the numerous host of Lamas derive their dignity. He is the living Budhu, and the Lord of the earth, ruling the endless transmigrations, which take place, and will succeed each other, until the utter annihilation of the universe. The Mongol Lamas exercise an uncontrolled authority over their flocks; their influence over the princes and nobles is unbounded; they tyrannize over the common people at their pleasure, are the confessors and spiritual guides of both sexes, and devour the scanty substance of the poor tribes, without adding any thing to the comforts of the community. It is very evident that these intermeddling drones are a bane to the nation, yet the Mongols are ready to sacrifice their substance, and even their lives in their behalf. We may assert, that the Lamas rule the country, whilst they themselves are not under any other restraint than that of their superiors. The veneration of the people towards the Lamas, especially to the Grand Lama, at Tibet, is extreme and unbounded.

The study of the sacred language, the Tongoot, or Tibetian, forms the constant occupation of the Lamas, who recite their prayers in this tongue, and endeavour to penetrate the mysteries of the transmigration of the soul by means of these precious classics. But they are not satisfied with the prayers they themselves utter, and which indeed, though duly counted on a rosary, are insufficient. They have, therefore, invented a praying machine, into which the prayers to be recited, are thrown, written upon a slip of

paper. As these structures are in the shape of windmills, the wind of course puts them in motion, and every rustling of the paper is a prayer, so that the number of ejaculations may be multiplied to millions, without the least exertion on the part of the devotee.

It is rather extraordinary, that so free a nation should so readily adopt one of the grossest superstitions. Without the knowledge of the true God, destitute of the blessings of the gospel, they have imbibed these errors, and are more tenacious of them, than many Christians are of the truth. The holy scriptures have lately been translated into their language, and the gospel has been announced to a few tribes in Siberia. May its benign rays soon dissipate the gross darkness of Mongolia!

The Lamas in Mongolia are not merely a tolerated class like the Bonzas and Taou priests of China, but a public body, who possess lands and cattle, and live like princes. From the Dalai Lama, the great umpire of the Mongol Khans and princes, down to the numerous crowd of Bante, the Lama novices, all lay claim to sanctity far beyond the reach of the common people. They are divided into several classes; those who are Koubilkan are the avatars, or the abodes of some indwelling deity; on their death the divine essence removes to some other body, generally that of a child. The next class are Koutouktous and Shaboloung, who all participate in the high destination of being the receptacles of Budhu. The inferior classes of Lamas much resemble the Chinese Bonzas; their influence is, perhaps, as great as that of the Talopoys in Siam and Burmah.

In viewing the strange resemblance which some of their rites bear to popery, we think with many writers, that this superstition was modelled according to the traditions received from the Persian Christians. It is a historical fact, that the Uigours, a Tatar tribe, had em-

braced a spurious kind of Christianity before the Mongol conquest. We are also informed by Marco Polo, that many Nestorian Christians were scattered throughout Central Asia. By their means, the Mongols received their written character and civilization. A strange amalgamation must have taken place to produce such a monstrous superstition. But the human mind, without revelation, is fertile in the grossest errors!

INNER, OR SOUTHERN MONGOLIA.

This part, of which we have given the outlines in the general view, is inhabited by twenty-four tribes, or Aimaks; viz., on the north-east, towards the frontiers of Mantchouria, Kortchin, Tchalait, Tourbed, Korlos, Ackhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot; on the south, near the frontiers of China and the banks of the Hwang-ho, the tribes Ketchikten, Kalka (left wing), Karatchin, and Toumet; in the central steppes, Outchoumoutchin, Haotchit, Sounite, Abahai, and Abahanar; on the west, near the frontiers of Shen-se, Durban-keouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called Ke, and in Mongol, Khochoun, each of which includes about 2,000 families, headed by hereditary princes, who add to their Chinese title the epithet Tchassak. The twenty-four tribes are arranged in six Chulkans, or corps. The most numerous amongst them are the Kortchin, which numbers six standards, and the Ortous, which includes seven.

The Tsakhar, Bargou, and Toumet of Kou-kou-khoto, or Kwei-hwa-ching, are not included in the jurisdiction of Mongolia, but the two former are under the Government of a Too-tung, or a lieutenant-general, and the

latter under a Tseang-keun, or general, who resides at Suy-yuen-ching.

Passing north from He-fung-kew, one of the gates of the Great Wall, the traveller reaches the territory of the Karatchin, Naiman, Kortchin, and Ackhan tribes. The most remarkable point in the territory of the Karatchin is a pyramid, or pagoda, seven stories high, in lat. 41° 33′, long. 2° 45′, east of Peking; their country extends to the He-fung-kew gate, in lat. 40° 26′, long. 1° 55′, east of Peking. The principal residence of the Kortchin Tatars, a mighty tribe, is along the banks of the Kweiler, in lat. 46° 17′, long. 4° 20′, east of Peking; their abodes extend as far as the Sira-muren river, in lat. 43° 37′, long. 6° 30′, east of Peking. The principal abodes of the Tourbed tribes are on the Haetahan-pira (pira, river), in lat. 47° 15′, long. 6° 30′ east of Peking; whilst the Tchalait Aimak dwells on the Nonni-ula, in lat. 46° 30′, long. 7° 45′, east of Peking. Naeman, a very small Aimak, lives on the southern banks of the Sira-muren river, in lat. 43° 37′, long. 5° east of Peking; and Ackhan on the Narkoni-pira, at its junction with the Sha-ka-kol and Cha-han-kol, in lat. 42° 15′, long. 4° east of Peking. The Toumet inhabits the country along the palisades which separate Leaou-tung from Mongolia; it has on the south the Great Wall, and on the north the Hara-pae-chang, in lat. 41° 28′, long 3° 40′ east of Peking.

Passing through the Koo-pe-kew gate, the traveller enters the imperial forests, where his majesty is accustomed to hunt; this territory formerly belonged to the Kortchin and Oniot tribes. The Oniots now live in lat. 42° 30′, long. 2° east of Peking, on the river Fakin, and constitute two standards. Barin has settled on the Hora-muren, a tributary stream to the Sira-muren; and the Tchassak resides in lat. 42° 30′, long. 2° east of Peking. Ketchikten is on the banks of a tributary stream of the Sira-muren, in lat. 43°, long. 1° 10′

east of Peking. Outchoumoutchin, consisting of two Khochuns, or standards, on the banks of the Hoolakor, or Halgur-pira, in lat. 44° 45′, long. 1° 10′. Tcharot, on the confluence of the Lohan-pira and Sira-muren, lat. 43° 30′, long. 4° 20′ east of Peking. Arou-kortchin lives on the river Arukondulen, lat. 45° 30′, long. 0° 28′ east of Peking. Abahanar resides about the banks of the Taalnor, (nor, lake,) in lat. 43° 30°, long. 0° 28′ east of Peking, and constitutes two banners.

West of the Koo-pe-kew is the Chang-kea-kew gate; the country outside the Great Wall, in the immediate neighbourhood of the Koo-pe-kew and He-fung-kew gates, are the imperial domains, either used as pasturage for the numerous studs, or cultivated with grain. The Tsakhar and Bargou tribes, who are under the immediate control of the Emperor, are settled in these parts; they are ranged under three standards, and have imperial generals to command them. Farther to the north is the Aimak Haot-chit, consisting of two standards, in lat. 44°. long. 0° 45′ east of Peking, on the banks of the Chikir and Chirin pira. The Sounites dwell in lat. 42° 29′, long. 1° 28′ west of Peking, on the banks of a lake. The Abahai live in the neighbourhood of various lakes, the southernmost of which is the Suretu-huchin, in lat. 44°, long. 1° 31′ west of Peking.

Passing the gate Sha-hoo-kew, the traveller enters another part of the imperial domains. Here is the city Kukuhotun, in lat. 40° 49′, long. 4° 48′ west of Peking. The Toumet tribe, which inhabits this tract, is under the immediate jurisdiction of the Emperor. They are mostly the descendants of prisoners, which the Mantchoos took, previous to their invasion of China, and settled here under their own superintendence. Farther north, we meet with the Kalka-targar (right wing), on the banks of the Aypaha-muren, in lat. 41° 44′, long. 5° 55′ west of Peking; Maomingan in lat. 41° 15′, long. 6° 4′ west of Peking;

Orat, constituting three banners, lives along the banks of the Kondolen, in lat. 49° 55′, long. 6° 30′ west of Peking. The territories of the Ortous is bounded on three sides by the Hwang-ho, and towards the south by the Great Wall.

The country about the Great Wall is tolerably fertile, and contains excellent pasturage. It is also watered with several small rivers, the banks of which are thickly inhabited by the Tatars. The Hwang-ho, whilst running through the country of the Ortous, branches off into three different streams. The northernmost is the Kissan-omo, the southern the Choliktu, and in the middle is the Kalatu-omo. South of the Yellow River, the territory is a desert, consisting of nothing but sand, and a few stunted shrubs. At the distance of about thirty miles from the Great Wall, the desert becomes frightful; but the Mongols can glean a scanty subsistence even from gravel and red clay. The Sira-muren and Lohan-pira are pretty large rivers, which, at their confluence, after having taken a southerly course, and received some tributary streams, form together the Leaou-ho. The Hakir-pira, Paou-ho, and Tsing-long-ho flow into Pe-che-le province; the Hulgar-pira and Chirin-pira run northward, whilst some smaller streams lose themselves in the sand. Amongst the lakes are the Karamanni-omo, (omo, lake,) south of the Yellow River, and the Talnor and Comhor in the northern parts. Kortchin consists of nothing but barren plains. Instead of wood the Mongols burn horses' and cows' dung, for even shrubs are very scarce. Water is likewise very scarce, and the inhabitants have to dig deep wells, because it is brackish on the surface. The territories of the Naeman and Ackhan, though equally barren, produce a few dwarf shrubs, and abound in game. The soil of Tourbed is impregnated with nitre, like that of Pe-che-le province. These tracts have a very rigorous climate, and the fur animals are quite at home in the steppes. Karatchin

is undoubtedly the most fertile of the above named districts. Numbers of Chinese colonists, attracted by the productive soil, have settled in this country, and carry on a considerable trade. They have deviated from the customs of the Mongols, by building villages and cities, and accumulating large property, without being particularly rich in cattle. Wherever Chinese industry can find scope, the lands very soon rise in value, and the necessaries of life become abundant. It is the peculiar character of this stirring nation not to leave a glebe unturned in order to gain a livelihood, and as they are very persevering, they generally succeed in their endeavours. —Tin is found in this district, and there is a sufficient quantity of timber to become an article of export to Pe-che-le.

The emperor has several pleasure-houses here, and amongst them the famous Zhehol, or Jĕho, as the Chinese call it, in one of the most romantic parts of the country, in latitude 41° 58′. It has a few fine buildings, and beautiful gardens, which are surrounded with miserable huts. It is the summer residence of the emperor, because the climate is much cooler here than at Peking, and the forests for the imperial hunts are near at hand. The Karatchin tribe joined the Mantchoos in the conquest of China. The Chinese-Tatar dynasty has not forgotten the great services rendered them by the Khan, and amply rewarded him by dignities and large presents. The Ortous are remarkable for their easy and cheerful temper, and live constantly as nomades without ever attempting to imitate the Chinese. We look in vain for a city or village; tents are their only habitation, and like the old Germans, they disdain to shut themselves up in a walled town.

Here is a kind of yellow goat, which skims over the surface of the desert with the swiftness of the gazelle. Farther northward, we meet with wild camels and horses, and in the country of the Kalkas, the wild mule, which resembles the tame one, and the flesh is much liked by the people.

The Mongols are expert and intrepid hunters, and meet tigers and leopards without shrinking. In catching the wild horses by a noose, and taming them, they likewise possess great skill. Their winter dress consists of sheep-skin, and as they wear the wool on the naked body, they smell so rancidly, that even the Chinese, who are not very keen scented, cannot endure their presence. In their conic tents, which are upheld by poles, with only one outlet at the top for the smoke, the whole family crouches down promiscuously to keep themselves warm during the long winters, for otherwise they would run the risk of being frozen. In all their wretchedness, however, they are constantly visited by the Lamas, who perform a regular circuit amongst their parishioners. During these visits, they recite prayers, and afford medical assistance. The people, awed by their presence, fall upon their knees, confess their real or imaginary sins, and ask absolution, which the Lamas readily impart in consideration of some presents. They pretend also to be versed in magical arts, and are always ready to offer their assistance as sorcerers, if any thing can be gained by it. The Mongols willingly share the last morsel with these impostors; they would consider their tents as cursed if they were not blessed by the Lamas, nor would they think their life secure against their witchcraft, if they did not liberally reward their services. Yet, notwithstanding the high veneration in which they are held, the inferior Lamas, if they wish to enrich themselves, repair to China, and seldom return without having provided the good things of this world for themselves. As the Mongols are forced by the sterility of the soil to live upon animal food, it must be very difficult to reconcile the taking away of life with their profession of Shamanism; but necessity knows no law, and they transgress the statutes of Budhu under the sanction of the Lamas.

The ancient Mongols during the time of their grandeur, built several cities, if an assemblage of mud huts deserves being so designated. Most of them are now in ruins, though they were once the capitals of renowned and mighty princes, who there received the ambassadors of the most civilized nations. Pagodas, erected in several places, are the only permanent buildings which remain. Some of them are very high, built in the Chinese style, and serving as beacons to the traveller, and as dwellings for the Lamas. Wherever a Koutouktou resides, the temple is as splendid as the liberality of the Mongols can make it. There is one in the neighbourhood of Kwei-hwa-ching, one of the few mud towns towards the frontiers of China, which is celebrated for the incarnate Budhu, who resides here. We transcribe the details of an interview between this holy being and a Chinese ambassador, furnished by P. Gerbillon, then on a mission to the Russian frontiers, who witnessed the ceremonies. The Koutouktou was a young man, twenty-three years of age; he was seated upon silken cushions, in a recess, at the further end of the pagoda. A large robe of the finest yellow damask covered his body from head to foot; which was edged with a brocade of coloured silk, four or five fingers broad. His hair was curled, but his head uncovered. As soon as the ambassador entered, he rose from his seat to receive the adoration of the Chinese mandarins; who threw their caps upon the ground, and performed three prostrations. They then knelt at the feet of the Lama to receive his blessing, whilst they touched the rosary. The principal personages of the retinue imitated their example, and the ambassadors were allowed to seat themselves on the side of the Koutouktou, who, during the whole interview, in a low voice, uttered not more than six words; and these only in reply to the questions put to him by the ambassadors. Tea went twice round, and was followed by a course of half raw meat, the Lama, however,

ate some strongly oiled cakes. During the whole time, the Lama rolled his eyes incessantly on the personages around him, whom he occasionally favoured with a smile. Nothing however was so amusing as to see two Kalkas enter the temple, and, after having received the blessing from his hand, attack the victuals with a voracity which indicated that they were altogether unmindful of the presence of the sainted personage. To the repeated bows of the Mandarins, the Lama made no return—he was as immoveable as a statue. When the cavalcade went through the temple, a building forty-five feet square, with a high ceiling, and the walls adorned with paintings in the Chinese style, they saw the throne or altar under a canopy of yellow silk, upon which the Koutouktou is seated, when he receives the adoration of the common people. In the front of the temple, over the porch, was a very neat room with a throne, and an elegant table laid out with mother-of-pearl shell, well varnished, upon which were placed a cup, a silver stand, and spitting box; this was the private chamber of the Lama. In one of the galleries they found a little boy, in the posture of Budhu sitting cross-legged, quite motionless, before whom the Mongols performed the same adorations; for he was the reputed successor, into whom the Budhu was to enter as soon as he had left the body of the Koutouktou. Though the stupid Mongols implicitly believe these incarnations, the Lamas themselves often doubt their pre-existence; yet as this superstition is sanctioned by the Dalai Lama, their Great Head, they are led to persuade themselves, that it must be so, though their own senses and complete unconsciousness of a previous existence, prove the contrary.

Human nature seems capable of accommodating itself to every circumstance of life. The inhabitants of the polar regions can live upon fish, oil and blubber, whilst the Mongols digest half-raw meat, often in a putrid state,

without experiencing any ill-effects from it, Few individuals amongst them arrive at an extremely old age, but they are generally very healthy. When a missionary advised them to adopt a vegetable diet with their meat, they hinted that herbs and roots were created for beasts, and beasts, for men. According to their maxims, man is a carnivorous animal. Some tracts of their country might indeed produce grain, though the climate is very rigorous even as far south as latitute 41°. Travellers have seen hoar frost upon the fields in the month of June. The Chinese inhabitants of the imperial domains, who are slaves to their Mantchoo masters, cultivate millet and beans, which thrive excellently. Although the Mongols witness the comforts procured by industry, they are slow to imitate their neighbours, and too indolent to exert themselves. Even their cattle have to suffer from their sluggishness; for they scarcely collect sufficient fodder to maintain them during the winter, and as soon as the spring approaches, the poor animals are turned out to live upon the roots, which they dig up with their paws. At this time the murrain often makes dreadful ravages; but with the approach of summer, when the grass springs up, which is as late as the middle of May, they generally recover, and doubly enjoy the pastures. The imperial studs, which amount to more than 1,000,000 head of cattle, and constitute in the eyes of the Mongols the greatest treasure of the Chinese monarch, are liable to the same calamity, though they graze further to the south.

Such being the condition of the Mongols, it is no wonder, that they look wistfully on the territories of their southern neighbours. Yet even in a fertile country, where there is abundance of every thing, they shun labour as the greatest evil, and live an indolent life. Unless they amalgamate with the natives, as was the case in Persia and Hindostan, they remain useless members of society, living on the labours

of the working classes. Nether their mental nor bodily powers are by any means contemptible. They have shewn, during their conquests, that great statesmen could be born in deserts, and that famous generals might emerge from the steppes of Central Asia. True political wisdom in the administration, was the characteristic feature of the short-lived Mongol government. The princes being conscious of their own inferiority in arts and sciences, without the aid of which, their government over so many millions of civilized subjects, could be but of short duration, improved rapidly by intense application. With an eagle's eye they saw and distinguished talent, raised men of ability without regard to their religion or nation, and seldom committed an error in advancing merit. When, however, their throne was established, and matters followed in their daily routine without effort, they relapsed into their former indolence, and lost their empire.

OUTER MONGOLIA, OR THE TERRITORY OF THE KALKAS.

The Kalkas received their name from the Kalka-pira, a small river, which takes its rise on Sialki mountain, about sixty-four miles from the frontiers of Tchitchihar. Their territory extends from east to west twenty-two degrees, and from south to north, five and a half. They are divided into four Aimaks, governed by Khans:—Tou-chay-tou-khan occupies the northern Loo or district; Sain-noin, the Central; Tsetsen-khan, the eastern; and Tchassaktou-khan, the western. The total number of the standards subject to these princes is eighty-six.

Their principal abodes are along the Kalka-pira, in lat. 48°, long. 1° 2°, 3° to 4° east of Peking; near the Puirnon, lat. 48°, long. 1° 29′ east of Peking; along the Kerlon-pira, in lat. 47° and 48°, long. 4° to 5° and 6° west of Peking; along the Tula-pira, in lat. 47° and upwards,

long. 9° and 10° west of Peking; along the Hara-pira, lat. 49° 10′, long. 10° 15′ west of Peking; along the Selinga-pira, lat. 49° 27′, long. 12° 26′ west of Peking; along Iben-pira, in lat. 49° 23′, long. 10° 32′ west of Peking; along the Tuy-pira, and Kara-ujer, in lat. 46° 29′, long. 15° 16′ west of Peking; along the Fru-pira, lat. 46°, long. 15° 35′ west of Peking; along the Patarik-pira, lat. 46°, long. 16° 32′ west of Peking; along the Tegurik-pira, lat. 45° 23′, long. 19° 30′ west of Peking.

The Kerlon itself, which flows in the Kulan-omo, is by no means a large river, but the pasturage on its banks seems to be very rich. Not far from it are numerous lakes, as for instance, the Kurumi-omo, the Turé-omo, and the Kuré-omo. The Segalien flows through a part of the Kalkas territory; it here receives the tributary streams, Palgi-pira, Kyur-su-pira, and Abachu-pira. The Orgon-pira, Koraha-pira, Tula-pira, Hara-pira, Poro-pira, Iroo-pira, and Iben-pira, all flow into the Selinga.

Amongst the ridges of mountains which intersect the country, there are some very remarkable peaks; for instance, the Kirsa-alin, in lat. 48° 8′; Han-alin, in lat. 47° 49′; and Tono-alin, in lat. 47° 7′; and the Purong-han-alin, in lat. 49° 36′.

Most of the lakes have brackish water,—the rivers here are not so abundant in fish as in Mantchouria; the Puir lake, however, is an exception. At certain seasons it is full of fish, and a whole imperial hunting party, consisting of several thousand men, once feasted upon the fish, which were caught in it in one day. The Pe-cha, or Hamar-taba-han mountain, from the coldness of the atmosphere, is considered by the Tatars to be the highest in the world. In the neighbourhood are warm springs, which are visited by the Mongols who delight in bathing. In some parts the country consists of nothing but loose sand,—instead of mountains, there are

downs,—instead of trees, stunted shrubs. Water is here very scarce, and even if a well is dug, it is brackish. Nevertheless, travellers discovered the remains of large temples or palaces, which led them to conclude, that there formerly existed large cities in the wilderness.

The countenance of the Kalkas is far more distorted than that of their countrymen in Inner Mongolia. Though their manner of life is nearly the same, they are more filthy in their persons; their dwellings are wretched hovels; and of earthly comfort they know little; but their herds are more numerous, and the nation itself possesses the genuine Mongol spirit. In winter they sleep like a dormouse, and scarcely stir out of their tents, except when forced by famine. Since the conquest of the Eluths, their spirit has sunk under misfortunes, and the Khirgese often plunder them with impunity. They lead a most slothful life, allowing their herds to stray about during the summer, without any care beyond what is necessary to obtain their milk. Thoughtless of the future, they smoke, sing, and sleep; and this constitutes their whole history. In autumn, they occasionally sally forth in pursuit of yellow goats, which they surround and kill in hundreds, after having formed a numerous hunting company. Some of the tribes are mere savages, who support existence with the greatest difficulty; others are more civilized—cultivate their own literature, and lead a quiet life; but neither are under the restraint of law, and therefore they commit frequent robberies, and engage in deadly feuds. The Taëkes do not appear to be bound by ties of gratitude or loyalty to their liege lords. They act quite independently, and often exchange masters without incurring the displeasure of their rightful lord.

The chief princes amongst them are the Khans: the Namgal-tsin-wang, the Pung-su-kwang, and the Put-ach-appe, Ching-pelle, Tanje-ghin, and Aldan-pei-lih; the

Sereng-tashi is a powerful Taëke, and the Kung of Chenden has numerous subjects. None, however, holds so high a rank as the successors of the Koutouktou Lama, who resides in lat. 49° 26′, long. 10° 59′ west of Peking. His court is held with great magnificence. He sways his flock with unbounded ambition, and whilst all the princes humbly prostrate themselves in the imperial presence, he is the only one who disdains to acknowledge any superior, except the Dalai Lama in Tibet. His court is visited by people from all quarters of Mongolia and Soungaria; the Lamas who hasten thither are innumerable; he does not, however, bestow presents, but only condescends to accept them.

The dreary desert Kobi, or Shamo, separates southern from northern Mongolia, and stretches south-westward to the frontiers of Turkestan, bounding on the north the whole of Kokonor and Tibet. To the north of Kokonor, it assumes a most terrific appearance, being covered with semi-transparent shingles. These reflect the sun, and render the summer heat so intolerable, that not even a blade of grass can grow between them. On the south of Tourfan and Harashar, the soil is more fertile, and towards Yerkeang and Khoten, the desert gradually terminates. Three roads between the valleys of some mountains lead to China. We might compare it to the deserts of Arabia; but Kobi is considerably elevated above the level of the sea, so as to be subject to the most severe frosts during the winter, whilst the few summer months are as hot and parching as in Arabia. Yet from both steppes the conquerors of the most fertile parts of the earth have issued, and from shepherds and soldiers, have become legislators and kings.

DISTRICT OF OULIA-SONTAI.

This district is situated towards the Russian frontiers; the Tseang-keun, or general, resides at Oulia-sontai, which is situated between the territory of the Sain-noin and Tchassaktou-khan Kalkas tribes. He has also under his jurisdiction Kobdo, or Gobdo, the latter in lat. 48° 2′, long. 27° 20′ west of Peking; and Tang-noo, Ouliang-hai. Kobdo comprises eleven tribes, which are divided into thirty-one standards. Twenty-five subalterns, called Tso-ling, rule over the Ouling-hai of the Tang-noo mountains, whilst the remainder of the Ouling-hai, who are dispersed in other provinces, are under the jurisdiction of twenty-one Tso-ling.

To the sterility of the soil here, we must add intense cold, high mountains, frozen rivers, and dreary deserts, without either shrub or tree; and then we may form some idea of the state of the Ouling-hai. The Tum, Gobdo, and Shulenga, intersect the country; the Gobdo river discharges itself in the Ekaral-nor. The Zai-san-nor is between Gobdo and Ele. The mountains are covered with eternal snow. The Tshahan Tala, or white plain, is one of the most elevated plateaus in the world; so are the environs of the Zai-san lake.

Towards the frontiers of Russia, in a valley surrounded with mountains overgrown with forests, is the celebrated trading city Maimatchin, 5,514 wersts from Moscow, 1,532 from Peking, not far distant from Kiakta, near the mountain Boorgultei. It is a city neatly built with large warehouses, regular streets, and spacious yards, and forms the line of demarcation between the two empires. Here the trade between Russia and China is carried on. The Shen-se and Shan-se merchants arrive at a stated time with their teas and manufactures, whilst the Russian traders from

Irkootsk hasten to Kiakta. The bargain is then concluded over a cup of tea, the utmost honesty is observed in their dealings, and a friendly feeling kept up on both sides. The principal exports of the Russians are furs. It is said that there is a balance of four million of rubles against them, which might prove that the Chinese exports must be very considerable. Both parties have to make a long tour before they arrive at the respective emporiums. Though the Chinese have a nearer road, it is a dangerous one, and famine often reduces the caravan; whilst the Russians use three summers before they are able to arrive at the capital. The expenses thus incurred are very great; but formerly the Russian caravan went as far as Peking to carry on the trade. Since the conclusion of the Nipchu treaty, no Russian caravan goes to Peking, except once in eight years, to relieve their envoy. A trade from the Baltic, to any of the seaports of China, would be far more advantageous. As, however, the Chinese rejected the offer of trading by sea, and the Russians acquiesced in the refusal, the Kiakta commerce has remained in a flourishing condition, and is still on the increase. Prussian and British woollens sell to a great advantage, notwithstanding their high price, occasioned by the distance from which they are brought. The Russian government has now resolved upon making a railroad from Moscow to Kiakta, a measure which will greatly facilitate the intercourse between both countries.

It appears, that the adjacent Russian frontiers are more fertile than Mongolia, at least the hand of man has made them so. Irkootsk, a large city for Siberia, is situated on the banks of the Angara, in a fine plain, forty miles from the lake Baikal. As we approach this lake, the country becomes more and more mountainous. In the district, Upper Udinsk, of which Selinginsk is the capital, numerous Mongol tribes, under Russian protection, lead a nomadic life. They seem to be a superior race to their

countrymen in the south, though it is only a little more than a century since they separated. The Cossacks, as well as Russian convicts, frequently intermarry with them: their offspring, the Karimki, speak the Mongol language. Udinsk has a great variety of soil and climate; in some places, are narrow, gloomy, and cold valleys; in others, dreary and sandy plains; and close to them a surface of neutral salts. At Selinginsk, water-melons thrive well, while on the banks of the Udin, corn seldom ripens. The mountains of the Nertchinsk province are perpendicular and projecting rocks, which seem to be suspended in the air. Nothing surpasses the romantic aspect of this region. Pines, larches, black and white firs, and the Siberian cedar, cover the ridges, whilst a brilliant alpine vegetation grows at their feet. For rare plants and minerals, this province surpasses Siberia; it might yield abundance of corn, if the winter were not too long. The contrast between the Russian and Chinese frontiers is very great. Improvement has wrought wonders even upon fields of ice and snow; whilst the Mongols, under Chinese protection, have been in a retrograde motion for more than five centuries. It is only a century ago that Russia, from a state of barbarism, not much superior to that of its Asiatic neighbours, rose to the rank of one of the first empires in the world. Its power has been extended, its influence increased, and it stands now as a terrible Colossus with an overwhelming force, ready to crush the pigmy nation, which dares to disobey its injunctions.

TSING-HAE, OR KOKONOR DISTRICT.

In Kokonor dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, divided into twenty-nine standards, and governed by a Tseang-keung, who resides in Sening-foo, in Kan-suh province. There are also twelve tribes of

Eluths, Tourgouths, Tourbeths, and Hoshoits, constituting thirty-four standards, who live scattered over all the country from Kokonor to the Teën-shan, and Altai mountains. The topography of this district is perhaps less known than that of any other, so that we can give only general outlines, without vouching for the accuracy of our description.

It is a country of streams, lakes, rivers, and mountains, varied and romantic, with caves, craggs, precipices, valleys, fertile and sandy plains, another Switzerland in the heart of Asia, on the frontiers of one of the largest deserts. Both the Yang-tsze-keang and Hwang-ho, take their rise in this country, as we have already remarked in the topography of China. The Lan-tsan-keang, Woo-leang, and Noo-keang, run in a southerly course into Yun-nan; the Eucheni-pira, the Olan-muren-pira, with its numberless tributary streams, and the Poro-choakok-pira, flow easterly into Kan-suh province. Into the Hwang-ho, flow the Tonkutulen, Tomtato-kutulen, Tura-kutulen, and the Pachika Halioto. On the frontiers of Sze-chuen, is the Ya-lo-keang, a large river formed by the confluence of the Mamu, Minachu, Si-ya-chu, and Oychurku rivers. In Tibet, runs the Chayteng-pira, and into the Kokonor, the Puka-pira; these are some of the numerous rivers of this richly-watered country. Besides the large lakes, of which we have given the names in the general description, we find in the southeastern parts of Kokonor the following:—Alak-omo, Elasuomo, Horluck-omo, Kara-omo, Por-omo, Inghe-omo, Tosonomo, which are between 35° to 38° of lat., and 17° to 19° long. west of Peking; in the northern parts of Sefan, there are the Charing and Oring, and a great number of smaller ones towards the south. The sources of the Hwang-ho, like those of the Nile and Niger, have long remained unknown, and the best geographers of the present day are unable to point them out with accuracy. However, the Yang-tszekeang is said to rise on the foot of Churkula, a chain of

mountains in Tufan, or Turfan, in lat. 33°, long. 15° west of Peking; the natives call the infant stream, Chunak, and the Chinese, He-shwuy. The Kokonor, from which the whole country has received its name (Se-hae—western sea in China), is between lat. 36° and 37°, and between long. 16° and 17°; it is about ten leagues long, and twenty broad, and thus one of the largest lakes in Asia.

Frightful mountains, almost impassable, separate the country from Sze-chuen and Yun-nan provinces. Nature here is in all its grandeur. From the majestic mountain to the precipices which terminate in a deep abyss; from the serpentine river to the widely expanding lake; from the most beautiful scenery to the frightful deserts of the north, there are transitions scarcely perceptible. The mind is bewildered by a variety of objects which inspire awe and terror. If man could climb from earthly objects, which loudly proclaim the greatness of the Creator, to nature's God, the inhabitants of Kokonor would be filled with the deepest veneration towards the Lord and God of all things. Yet they are as devoted to idolatry as the Tibetians. In the magnificent temple of nature, they have lost all knowledge of God, and become vain in their imaginations; they have changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

It is difficult to point out the demarcation which separates Kokonor from Tibet; Chinese geographers often comprehend Se-fan and Tur-fan under Tibet, but they properly constitute part of Kokonor. This is an ancient country, once very famous in history: for the Se-fans, a nation very similar to the Tibetians in language and manners, whom some writers believe to have been the same with the Uigours, (an opinion not well supported by historical evidence,) had extended their conquests over a part of Sze-chuen, towards the east, and ruled towards the west as far as the borders of

Cashmere. During the reign of Tae-tsung, an emperor of the Tang dynasty, (630 of our era,) they had become so powerful as to seek a princess of imperial blood in marriage for the successor to the throne. Such a demand was rejected with disdain; but as soon as the king of the Se-fans had routed the Chinese allies, and invaded the Shen-se province, where the court was then held, the tone of the Chinese autocrat changed. Negotiations were entered upon, and these were protracted until an army could be put into the field to march against the Se-fans. How-leën-tse suddenly attacked the enemy, whom he expected to rout at the first onset, whilst the Emperor returned a haughty answer to the letter in which the Se-fans had made the proposals for the match. As, however, the ill success of the Chinese general did not accord with the arrogant language held by his imperial master, the Emperor had no alternative but to grant the prayer of the humble suitor; the Chinese princess was sent with great pageantry to her royal consort, and the Se-fans became from that moment the faithful allies of the Chinese. During the reign of the emperor Yuen-tsung, who had been forced to flee from his capital, Chang-gan, their aid was called in to quell the rebellion which disturbed the Celestial Empire. At this time they were led to look upon the fertile plains of China with a wishful eye.

The numerous presents they had received for their services made them eager to possess more of the riches of China, and as the weakness of the empire greatly emboldened them to try their fortune in a war, they marched directly to the capital, which they took by surprise, plundered, and burnt. Ko-tsae seeing the helpless state of his native country, collected as many drums as he could, and by beating them incessantly, whilst numerous watchfires blazed upon the neighbouring hills, he made

the Se-fans believe that the whole imperial army was in march to surround them. They, therefore, hastened away with their rich booty, and being daunted by the brave resistance of a Chinese general, they retired in despair to their own country. The Chinese now fomented the rivalry which existed between the Se-fans and Wei-he Tatars; thus, by disuniting them, they were able to conquer the Se-fans in several encounters. Weakened by repeated disasters, their attempts to revenge the injuries done to their nation by the Chinese proved fruitless. The power of the king of the Se-fans was so much weakened, that the Chinese generals on the frontier attempted to carry the war into their own country. During the ninth and tenth centuries, the ruin of the Se-fan territory was accelerated by the repeated rebellions of powerful governors. As the Sung family rose to greater power than any of the preceding dynasties, Tufan became gradually a Chinese province. The most western parts were still independent, though tributary to China (1100). Chinese literature and manners had found their way to this country, and the Se-fans became a civilized nation, when the Mongols destroyed the labour of so many ages by a sudden conquest (1227). Those of the inhabitants who refused to submit, fled into the most inaccessible mountains, and fell into a state of barbarism, while the others became humble vassals of the Yuen dynasty. Shamanism spread rapidly in this country; the Lamas were not only entrusted with spiritual power, but also wielded the sword; indeed, their power increased so much, that one of the imperial family was anxious to be enrolled amongst their number, in order to obtain an undisputed sway. So many tribes afterwards flocked to this country, the principal of whom were Eluths, who had been driven from their ancient seats by the Chinese and Kalkas, that troubles and petty wars have never ceased. The inhabitants, far from

yielding implicit obedience to the Chinese mandarins, have their independent chiefs, who seldom answer the imperial summons by appearing before the Tseang-keun that has the jurisdiction over the tribes. In fact, the whole government seems to be an aristocratic hierarchy, divided amongst numerous Lamas of the same family, in whose hands is the administration of the law. The Chinese divide the nation into Hih-se-fan, or black Se-fans, on account of the black tents in which they are used to live, and Hwang-se-fan, or yellow Se-fans, because their tents partake of this colour. Their country is now confined to the narrow space of ground between the Hwang-hô, Ya-lo-keang, and Yang-tsze-keang. They live in small hamlets, consisting of five or seven cottages, without taking the trouble to build a large city. Some of them, especially those towards the north, inhabit tents; others build mud or brick hovels. As the country abounds in excellent pasture, there is an abundance of cattle grazing, but they possess few other riches, although the soil in some parts is fertile enough for the cultivation of rye and wheat. Gold is found both in rivers and mountains; the aborigines collect it carefully, and are very expert in working it into images of Budhu. In their bigoted adherence to Budhuism they exceed even the Mongols; all their substance is offered at its shrines; the most romantic spots of their country are covered with temples, and the best lands are the property of the Lamas. The rhubarb is one of the staple articles of their country. The Chinese, who are dispersed amongst them, carry on a considerable traffic, especially with the Hwang-se-fan, the most civilized amongst them. Several tribes, from living in the district of the mountains, have become savages, and scarcely ever descend into the plains, except when they are going upon a marauding party.

The valley which extends north of the Chwang-lans city, as far as the Hea-yu-kwan gate of the Great Wall, is

under the immediate jurisdiction of the Chinese, who also exercise their authority over the western valley, where they have built numerous forts to protect the country against the mountaineers. The territory of the Kokonor Tatars, properly so called, is considerably larger, for it extends about 7° from north to south. The Chinese have extended their dominions to the west and south as far as the inaccessible and towering mountains, which constitute the natural boundaries, would permit. Kokonor itself is separated from China by other chains, which have only a few passes, and prove a better barrier against foreign invasion than even the Great Wall. These passes are guarded by fortresses; one of the Tsung-fang-wei serves as an emporium between the two nations. The Kokonor Tatars are very expert in making a kind of frieze and felt, which the Chinese exchange for silks, cotton manufactures, and tea.

As the inhabitants around the Kokonor are either Kalmuks or Mongols, or some of the kindred tribes, any remarks upon their national character would be superflous. Their vicinity to Tibet has made them better acquainted with the doctrines of Shamanism, of which they are blind admirers. Less exposed to famine and drought than their kindred in the north, they live comparatively a happy and cheerful life. Several tribes did not willingly emigrate to this country, but were settled here by the Chinese government; yet they seem to have shewn little reluctance to this change. Surrounded on every side by high mountains and deserts, they have little to fear from a foreign enemy; but delighting in domestic feuds, they are unable to appreciate the blessings of perpetual peace.

There are a few places which we might call cities, if paltry villages, surrounded with palisades and mud walls, deserved that name; but these all belong properly to Tibet. Such are Tonker-song, in lat. 28°, long. 16° 54′ west of Peking, (the whole country being situated west of the

meridian of Peking); Chiatam, not far from Tonker-song, Tankerd-song, in lat. 29° 48′, long. 16°; and Kant-kud-song, in lat. 30° 18′, long. 17° 40′; Surman, lat. 32° 51′, long. 19°. The principal Chinese cities between the 36° and 40° of latitude, and the 16° and 14° of longitude, are —So-choo, Shung-tsin-poo, Chin-e-poo, Tsin-shwuy-poo, Hung-shwuy-poo, Kaou-tae-so, Le-yuen-poo, Kan-choo, Lung-shen-poo, Shan-taou-ing, Yung-kew-chin, Ta-ma-ying, Yang-chang-wei, Yung-ning-poo, Leang-choo, Chin-keang-yin, Se-ning-wei, Laou-ya-poo, and Ho-choo.

We have traversed the Mongol territory from north to south, from west to east, and are now entering upon the topography of the government of Ele, viz., Chinese Soungaria and Turkestan, a country not differing much from Mongolia, either in soil, climate, or inhabitants.

See Du Halde, 11 vols.; Morrison's Possessions of the Reigning Dynasty; Timskowski's Travels of the Russian Mission. The late researches of the members of this Mission will doubtless have greatly added to our information about these countries.

CHAPTER VIII.

GOVERNMENT OF ELE.

SOUNGARIA and Eastern Turkestan, which are separated by the Teën-shan, or Celestial Mountains, constitute this part of the Chinese dependencies. The whole district may be said to extend from lat. 47° 30′, to 33° 30′, and from long. west of Peking 22° 23′, to 42° 25′. Its boundary on the north, is the Altai chain, which divides it from the territory of the independent Kirghis, or Hassak tribes; the Chamar mountains, and the River Irtish, on the north-east, from the Mongolian district Oulia-sontai; to the east it borders upon Kan-suh province, and Kobi; the Kwan-lun and Kobi separate Turkestan from Tibet, and the Belour Mountains from Bukharia.

Soungaria is of small extent; it includes three cantons; viz., Ele, in the West, Tarbagatai, in the north, and Kourkaraousou, between Ele and Oroumtchi. The name of the latter having been changed into Chinse-foo, and that of Barkoul district to Teik-hwa-choo, both territories were annexed to Kan-suh province, by Keën-lung. That part of Turkestan, which belongs to China, and was conquered in 1758, by Keën-lung, received the name of Sinkeang, and contains seven cantons, viz., Harashar, lat. 42° 7′,

long. west of Peking (as all the country is), 29° 17′; Koutchay, lat. 41° 37′. long. 33° 32′; Aksou, lat. 41° 19′, long. 37° 15′; Oushi, lat. 49° 9′, long. 38° 27′; Cashgar, lat. 39° 25′, long. 42° 25′; Yarkeang, lat. 38° 19′, long. 40° 10′; Khoten, lat. 37°, long. 35° 52′; Hami, lat. 42° 53′, long. 22° 23′; and Yingkeshar; these constitute the eight Mohammedan cities of the Sin-keang, or new frontiers

On so elevated a plateau, the rivers are few. In Soungaria there is the Ele, which rises in the Teën-shan, or Celestial Mountains, and runs northward into the country of the Hassacks, where it discharges itself in the Balkashinor. In Turkestan, the Tarim, which, rising in the western frontier, runs eastward into the Lob-nor; the Cashgar, Yerkeang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tshooltoos, which rises in the Teën-shan, and flows south-eastward into the Posteng-nor or Harashar. The Yuh-lung-hash and Kharahash, are branches of the Khoten River. In Turkestan, the rivers have a south-eastern course; those of Soungaria a north-western, but the mountain streams of Teën-shan run due north, into an extensive marsh called Wei-hoo, or Reed Lake.

The principal lakes of Soungaria are the Hasalbash and Zaisan, on the frontiers of Gobdo; the Alak-tugul and Timourtou, on the Hassack frontiers; the Balkash, west of Ele, in the territory of the Hassacks. The two principal lakes of Turkestan, are the Lob-nor and Posteng-nor, to the south of Harashar and Tourpan.

The Teën-shan, Teng-kiri, Seuë-shan, or Mooz-tagh mountains, to the north-east of Hami, is the principal chain of this district. From Hami the chain runs westward, separating Soungaria from Turkestan; it then enters into Great Bukharia, and probably joins the Caucasus. Some of them seem to have been volcanoes, others are of an immense height; for instance, the formidable glacier Mouzar-dabahu. The

Bolor, or Belour-tagh runs north and south from the Nan-shan, or Kwan-lun, being broken only on the north by the Cashgar-dabahu (pass), on the frontiers of the Antchien and Andzijan states.

The country around Tourpan, with six cities under the jurisdiction of a native prince, are well peopled; the soil produces cotton and pines, the climate being mild. But on the south are arid steppes, and sandy mountains, and whenever a hurricane occurs, the air is filled with sand, which covers whole districts. From Lob-nor to Tibet the traveller meets with naked steppes, marshes, and mountains covered with eternal snow. Several rivulets rising from the snowy mountains fall into the Lob-nor. The banks of this lake are inhabited.

Hami is celebrated for its trade and melons, and considered one of the most considerable cities of Turkestan.

Kouchay, or Koutche includes a large territory under its jurisdiction, which pays wheat, copper, saltpetre, and sulphur as tribute. The Chinese government, in levying tribute, adopted the maxims of the former lords. Commercial cities had to pay in silver, and from the merchants trading to Russia, a duty of ten per cent was demanded, whilst fertile districts had to forward their taxes in kind. The lands from which the rebels were expelled have been let out to tenants, who pay half the produce into the imperial treasury.

The mountains to the south of Kouchay are uninhabited, though clothed with verdure. They abound in mineral treasures, whilst rhubarb grows in the valleys. The surrounding country would be quite uninhabitable, on account of the scarcity of rain, if the Turkomans did not understand the art of irrigation.

The Oushi district is mountainous, intersected with fertile valleys and extensive plains, covered with reeds, and frequently visited by the Khirgese.

Aksou is a considerable entrepôt, where Chinese, Cashmere, and Khirgese merchants assemble, and traffic in the produce of their respective countries. The duties amount only to about two or three per cent, and here no heavy exactions disturb the trade. The natives are an industrious race; the country is fertile both in fruit and grain; the peasants keep numerous herds of cattle; but the prosperous state of this region has only attracted the cupidity of the mandarins, and their extravagant imposts have been productive of frequent revolts. Three thousand men under a Mantchoo commander are garrisoned in the fortress.

One of the largest towns is Yarkeang, or Yarkand; it pays an annual tribute of 35,370 taëls, 30,540 shih of grain, 30 taëls gold, besides a quantity of metals, manufactures, and taxes in money. It is the Canton of Western China, where Chinese merchants from Shen-se, Shan-se, and even Chĕ-keang, assemble to dispose of their goods to the inhabitants of Western Asia. The environs of this place abound in grain and fruit. The city itself is said to consist of 12,000 houses, and has a citadel and a garrison of more than 4,000 men. The Yade stone, or Yu, so much esteemed by the Chinese, and wrought into several forms, is found in a river near the city, and collected by the natives under the superintendence of Chinese soldiers. At a distance of 100 miles from this city, is the Mirdjai mountain, entirely composed of jade of different colours, amongst which the white with red, and the green with gold veins, are most esteemed, but this is found only in the most inaccessible parts of the mountains. The trade in this article is prohibited, though carried on clandestinely, and the city of Yarkeang sends annually from 6,000 to 10,000 catties of this stone as a tribute to Peking.

Cashgar vies in importance with the former. The taxes levied upon 16,000 inhabitants, amount annually to 36,000 taëls, and 14,000 shih of grain, by which a part of the

expenses for maintaining 10,000 men is defrayed. It being a frontier town, bounded on the north by a ridge of the Snowy Mountains, the Chinese have strongly fortified it. The inhabitants excel in gold and silver manufactures, but their trade pays ten per cent duty to the government. Oppressive measures, which shackled the trade and cramped the industry of the natives, have given rise to the late destructive rebellion.

The inhabitants of Andzidjan, once the seat of a celebrated and powerful chief, are renowned as shrewd and persevering merchants. The district lying to the west of the territory of the Khirghese, is much exposed to their inroads, though the natives themselves are a bold race, who delight in hunting, and martial exercises.

Both Kokand and Badakchan are frontier districts, which have occasionally been the seat of war, and if not yet reduced to subjection under the Chinese sway, must ere long fall a prey to their ambition. Nadir Shah invaded this country, but could not maintain possession of so distant an acquisition. The fertile soil richly remunerates the labour of the husbandman. Yet slavery, the bane of mankind, is here in its full vigour, and even Chinese merchants participate in this disgraceful traffic. To multiply the victims, the natives seize people belonging to a ferocious tribe—called by the Mohammedans, Kafir Siapouchi, who live beyond Badakchan. The princes of these territories may bring a considerable army into the field, but their troops, the contingent of their vassals, remain only so long in the field as it suits their interest.

The climate of Barkoul is very cold, and snow falls even in June; it is asserted, however, that the natives grow wheat and barley. A numerous Chinese and Mantchoo garrison keeps possession of this populous district.

Oroumtchi, at the foot of a mountain, is a fertile spot. Many convicts live in this district, and two citadels, one at

the distance of several miles from Oroumtchi, are built in defence of the city. The circumjacent mountains contain coals. There appear also to exist volcanic remains; for a plain thirty-three miles in circumference, is covered with light ashes, which emit a flame, whenever any thing is thrown upon them.

Ele is strongly guarded by Chinese and Mantchoo troops, and built on the river of the same name. Once the capital of the Kalmuks, it became the grave of their nation. Amoursana implored the assistance of the Celestial Empire. Keën-lung afforded it, against his brother Davatsi. The nation was soon enslaved and grievously oppressed; the attempts made by the Kalmuks to free themselves from so intolerable a yoke, cost them a million of slain, but after all their efforts, their chains were only riveted the tighter.

Ele derives its importance from being a military station; it is about three miles in circumference, but the soldiers live mostly in cantonments. The country around does not appear to be very fertile; for notwithstanding the heavy taxes, the Chinese government has to send annually 500,000 taëls, and a quantity of piece-goods, for barter with the Kirghese, in order to maintain its army. It is an extensive tract of country, and contains vast steppes. The northern part is defended by twelve military stations, which are, perhaps, in better condition than those on the coast of China. The government has also made roads to facilitate intercourse between its various stations. The Hassacks and Bourouts of the frontiers are obliged to pay an annual tribute of one cow out of a hundred, and one sheep out of a thousand. The former send once in three years a tribute-bearer to Peking, whilst the Bourouts but seldom do homage to the Celestial Empire.

Towards the frontiers of Russia, the Chinese have built a paltry fortress, called Tarbakhatai, and planted a tribe of Torgout Kalmuks to rove in the steppes. The Chinese

soldiers are obliged to cultivate their own grain, but their subsistence in so cold a region is very precarious. The country however abounds in wild animals, and if they choose to exert themselves in hunting, they may have abundance of animal food.

The climate in such an extensive tract of land naturally varies. Whilst the high mountains, clad in eternal snow, present a magnificent aspect, and render communication between the different districts very difficult, they greatly add to the rigour of the temperature.

This district is tenanted by eagles, tigers, jackals, wolves, and wild oxen. Domestic animals thrive to perfection; but the country is also infested with venomous reptiles. There is a kind of spider (phalangium aranoides) of a transparent skin, and a yellowish green colour, of the size of a hen's egg. Its sting causes mortification and death, but it never bites unless irritated. A remarkable bird, resembling a quail, inhabits the glaciers, and lays its eggs upon the ice.

Man, inured to the climate, and to the hardships of cultivating an ungrateful soil, has become naturally strong and able bodied. The best soldiers of the Chinese army are born here. The protracted wars have served as a school for Chinese generals. Notwithstanding the oppression under which the natives labour, they have retained their wonted cheerfulness, and greatly delight in festivities. They dance, sing, go in processions, and though mostly Mohammedans, use to excess the juice of the grape, which the country produces in great abundance, as well as other liquors. Animal food is much in request, but the Mohammedans, like their brethren, eat only such meat as has been killed by their own hands.

Their houses are generally built of earth, with wooden roofs covered with reeds and clay. Richer people erect high buildings of three or four stories, and cultivate flower-gardens with great care. As they are not themselves very

skilful archers, they keep eagles, with which they hunt foxes, wild goats, and wolves.

Even for an European, this country has great interest. The Huns, long known in Chinese ancient history, traversed it with their herds in every direction, and often endangered the safety of the Celestial Empire. A Chinese work, which details the foreign relations of China with great minuteness, speaks of the Huns with horror, as the most turbulent and relentless race. They over-ran the adjacent provinces repeatedly, and neither armies nor fortifications could set bounds to their rapacity. The innumerable swarms which suddenly covered the land as grasshoppers, disappeared instantly whenever a considerable army opposed their progress. The emperors of the Han dynasty suffering under this scourge, divided the interests of the chiefs, called in the aid of the Eastern Tatars, and thus weakened the power of these formidable enemies. Pursued by their own people, one tribe arrived on the banks of the Caspian, and having defeated the Alani, they successively routed the Goths and several Sclavonic tribes in Russia. Their martial ardour seems then to have subsided; they settled quietly in Hungaria, and began to tend their flocks as they were wont to do in Soungaria, until the cruel and brave Attila roused their national spirit, threatening both the eastern and western Roman empires, whilst he reduced the east and north of Europe to a state of absolute slavery. Checked in France, in the plains of Chalons, he turned his whole attention to Italy, and began a dreadful havoc. Few countries in Europe had escaped his ravages; there were few nations but had felt his rage and unbridled ambition after conquest; when death put a period to his monstrous career. The empire of the Huns soon fell to pieces; some of the tribes returned to the banks of the Caspian, whilst others mixed with the conquered.

From the former, the Kalmuks arose, who, instead of conquering other tribes, were overwhelmed with the swarms of Turkomans, who afterwards issued forth from the neighbourhood of their ancient dwellings. The evil inflicted upon the civilized part of Europe by these barbarians, was far more lasting. They followed the same track, committed the same enormities, and though often repulsed, their numbers were always recruited with new hordes from their ancient seats. Having finally entered the services of the Bagdad caliphs, and turned converts to Islamism, they became the decided enemies to Christendom, and waged a long and destructive war against the Byzantine empire, and the Gentoo princes of Hindostan. Although they were often upon the point of being exterminated by their enraged foes, the wild hordes of Turkestan kept up the ruthless stock of warriors, and thus their numbers increased with their conquest. Even now they are in possession of one of the finest countries in Europe, whilst their countrymen in Eastern Turkestan are mere slaves to the Chinese.

Before the accession of the Mantchoo dynasty to the Chinese throne, the Kalmuks, or Eluths, were a powerful nation. They possessed a large tract of land between Siberia, Turkestan, Mongolia, and the Caspian. They were united under one chief, about the commencement of the seventeenth century, whose name was Ochertu-cheching-khan. His brother, Albay, having rebelled, was defeated; Onchon, a descendant of the richest Taëkes, was slain through the treachery of his brother, Senghe. In the mean while, Kaldon, a son-in-law to Senghe, who had been educated at the Lassa court, returned to his country. His first thoughts were to revenge the death of his relative; he received, for this purpose, a dispensation from the Dalai Lama, so that he was enabled to re-enter the world and assume the government of his patrimony.

Having gathered a large army, he declared war against Senghe, who was routed and beheaded. The Grand Lama, in consequence of his victory, appointed him Khan; and Kaldon being everywhere acknowledged by his own nation, became one of the mightiest princes that ever ruled over the Kalmuks. Thus he was able to chastise the Kalkas, and to extend his ambitious views even to China. He might have succeeded very well if his nephew Tse-wang-raptan had not left him, when he was deeply engaged in the war. He had offended this prince by taking away from him his bride, and hiring assassins to kill him. The prince, deeply grieved at the treachery of his uncle, retired to Turfan and Yan-keang, and was continually engaged in wars with the Usbeks and Turkomans. Two Kalmuk princes, Davatsi and Amoursana, long contested the palm of victory. Keën-lung pacified the contending parties by extirpating whole tribes, or reducing the aborigines to slavery. Besides the native tribes, who have been greatly thinned by the continual wars, the Chinese have sent into Soungaria and Turkestan, colonies of Mantchoos, Chahars, Eluths, Hassacks and Tourgouths, and, moreover, convicts from all the parts of the empire. A great part of the inhabitants consists of soldiers, who are stationed there for life. Their sons continue the profession of their fathers, and remain attached to the soil. The imperial statistics, which in this case at least are very incorrect, give the whole amount of the population in the Ele dependencies, 69,644 families. Unless we allow, that so large a tract of country is an absolute desert, this census is far below the actual number. We are moreover informed, that a large tribe of Kalmuks, left Russia under the reign of Keën-lung, (1770,) and settled in Soungaria; these taken together and added to the colonists and convicts, constitute at least several millions of inhabitants.

The characteristic features of the Kalmuks, are the

oblique angle of the eye, which they have in common with the Chinese, a flat broad nose, prominent cheek-bones, and a round head and face. They have a brownish complexion, large ears, black and bristling hair, and a very acute sense of smelling and hearing. They call themselves Derben Oeroet—the four brothers; these are the Hoshoits in Kokonor, and the Torgouts, Soungars, and Derbetes in Soungaria.

The women wear their hair loose, when they are under the age of twelve; then they become marriageable, and begin to braid it in large locks; after their marriage, they wear it in two long tails down the shoulders; whilst the men shave their head and leave only a small tuft upon the crown. During the winter, they are dressed in sheep-skins, and in summer they wear nankeens and other woollen stuffs, and go half naked.

Their whole manner of life, character, and features, greatly resemble those of the Mongols; but they are not so deformed in their features as the Kalkas. The power of their Khan-Taid-sha, or principal chief, is estimated according to the number and riches of his subjects. Like the Mongols, they are divided into Aimaks, each consisting of about 300 families, which are under the jurisdiction of a Saissan or nobleman. The Khan, or commander of an Ooloos, levies tithes upon his subjects, but his jurisdiction does not extend to their private affairs. Every strong man has to follow him in war upon the first summons. They arm themselves with bows, lances and sabres, whilst their noblemen carry fire-arms and a coat of mail of chain armour. Inured from their youth to the utmost hardships, they can suffer much during a campaign, without shewing fatigue, or any symptoms of sickness. But they possess little courage; their tactics are those of desultory warfare, and therefore they were unable to cope even with the weak and cowardly Chinese. Like the Mongols, they

live a nomadic life; nevertheless they are more industrious, and do not disdain to exert themselves in earning their bread by a little exertion. To the women they leave all the drudgery of the household, the making of felt, of clothes, the cultivation of a small tract of ground, milking of cows, &c., whilst the men stroll about with their pipes, or bask in the sun. Their language is very musical; they delight in poetry and song, and dwell with pleasure upon the feats of their ancestors. Their mode of writing is like the Mongolian, perpendicular; both languages resemble each other. Few books written by Kalmuk authors, and still fewer of intrinsic value, circulate amongst them. Lately, the New Testament has been translated into their language; but they have not yet received the Word of Life. Their attachment to the vile superstitions of Shamanism is very strong; the priests amongst them possess a much greater authority than even Mongol Lamas; they entertain also a kind of sorcerers, called Gellongs. This order is a pest to the country. They have a right to levy duties upon the flocks of the people. Though they vow perpetual chastity, they are a most licentious set of vagabonds, who travel through the country for mischief.

Since the Kalmuks have lost their martial spirit, they have been a very despised race. Constantly the slaves of other nations, sorely oppressed and persecuted, they were not even secure in the most inaccessible steppes. It is well authenticated, that the Russians have vied with the Chinese to inflict the evils of the most hard-hearted despotism upon their race, apparently devoted to destruction, in order to expiate the sins of their forefathers—the Huns. Instead of resisting tyranny, they humbly submit; their endurance is lasting: but when grievances become insufferable, they fly from the country of their oppressors and pitch their tents in other parts, where they may live peaceably. Their weakness has emboldened the neigh-

bouring Kirghese hordes to make frequent attacks on them, when they take away their cattle and women, but seldom kill the unresisting natives. It is remarkable that the Chinese have not enrolled the Kalmuks under their banners, but permitted them to live unmolested in Soungaria; yet the presence of a Chinese mandarin, in what capacity soever, has the most injurious effect upon these hordes. They have also suffered severely in the wars, which were waged between the Chinese and Turkomans, though innocent and by no means parties in the conflict. Few Tatar tribes to the west have escaped the fanaticism of the Mussulman missionaries; but the Kalmuks form an exception; they have clung with pertinacity to Shamanism, and are until now its most bigotted champions.

The period of the great events, which happened in Central Asia, has now passed. The Chinese as well as Russians, have opposed almost insurmountable barriers to the encroachment of nomades under a spirited leader. A general slumber has fallen upon these unruly tribes, who formerly changed their habitation in order to spy out well inhabited countries, where they might find rich plunder. If the Kalmuks have fallen into the same state of lethargy, we have not to wonder, nor can we expect, that the spirit of this nation will be roused by any extraordinary excitement, for they are now a divided people. Great has been the anarchy produced by the Tatar tribes; yet the mighty hand of God produces order out of a chaos; nations rise and disappear at his mighty command; his holy purposes are accomplished, whilst the moral order of the world appears to be dissolved. We are never more deeply impressed with this truth, than when reading the history of the Huns, who were the cause of the great migration of the nations which inundated Europe with barbarism. At the decline of the Chinese empire, a similar revolution might happen; yet Europe has advanced to such a state of civilization, as

to render any attempt of the ferocious hordes to subjugate it unavailing.

The Turkomans of Turkestan seem to be of the same tribe with the Usbeks. This nation crossed the Jaxartes about the beginning of the sixteenth century, and pouring on the possessions of the descendants of Tamerlane, soon drove them from the thrones of Bukharia, Khoaresm, and Fergana. Often have they engaged with the Kalmuks in a deadly struggle, but they met in them a determined enemy. When their territories bordered upon the Chinese, a war was inevitable, and this was waged by Keën-lung with great ferocity. Again and again, the Turkomans rallied their strength, even as late as the reign of the present emperor, but their efforts were unavailing from treachery, and from desertion by their countrymen in the western districts. They differ as much from the Tatars in Mongolia, as the Moors from the Negroes in Africa. A slender figure, an European visage, yellow complexion, and a large beard, distinguish the Turkoman from the flat nosed and lank-haired Kalmuk, whose small oblique eyes, and prominent cheekbones, are a real deformity. The dress of the men does not reach lower than the calf of the leg; it is bound by a girdle like the Polish garment. The women wear long ear-rings, and dye their nails. Their head-dress is the turban; they plait their hair in long tresses which fall upon their shoulders, adorned with many ribands. Tea is their constant beverage; their clothing consists chiefly of Chinese manufactures. Every man has a knife hanging from the girdle, and a flint and steel to strike fire, for smoking the favourite narcotic, tobacco. Though they possess large flocks, they do not disdain to live in cities and stone houses. Their habits are superior to those of the Kalmuks; they are more industrious and ingenious than their northern neighbours; their warlike propensities are too well known to need any further comment. With their adoption of

Islamism, they also introduced the Arabian alphabet. Their language approaches the Turkish, but they have no national literature, nor are they gifted with poetical genius. The Chinese have appointed Begs over them, who hold their situation under the Mantchoo Tseang-keun, or general at Ele. They repair to Peking in order to do homage to the emperor, and to receive their investiture. In each of the cities are military residents, who bear the title of Tsan-tsan-ta chin, all of them Mantchoos. They are not entirely under the jurisdiction of the Tseang-keun, but in many cases allowed to act upon their own responsibility.

Though the Turkomans are not of the same origin as the inhabitants of Hami, and some tribes of Tourfan, who lived there before the conquest of the Usbeks, they are all staunch Mohammedans. Their Ulemans exercise over them a very great influence; the Koran is studied with diligence; the Mosques are frequented by all classes, and even the Begs never forget to recite their prayers at the stated hours. Slavery is very general; women are sold to the highest bidder; and the faithful here, as every where, indulge themselves in polygamy.

The Chinese detest this tribe on account of their stubbornness, yet several of their noblemen have entered the Chinese army, and obtained a very high rank. Since the Mongolian conquest, Mohammedanism has found its way into China from this quarter; the Chinese converts in the Western Provinces are numerous, but they are not animated by a spirit of proselytism, nor are they distinguished from their countrymen by any peculiarity of dress. They abstain from pork, and various idolatrous rites, otherwise they are in heart and manners true Chinese.

Until the last insurrection, 1830—1831, Cashgar was the metropolis of Turkestan, but Yea-keang has since been substituted, its situation being considered more favourable for the general superintendence of the other cities, and less ex-

posed to the incursions of foreign nations. Exposed to the incursions of hostile tribes, and having been repeatedly the scene of war, Turkestan as well as Soungaria, cannot now boast of its large and populous cities. When Marco Polo visited this country, he found the traces of a flourishing empire; but the Mongols had lately ravaged it, and most of the towns had fallen into decay. If peace continue, the industrious Chinese will very soon restore the ancient splendour of this country, and improve the soil, which in many districts is extremely fertile.

Of all Chinese colonial possessions, this is perhaps the most precarious. The Usbeks of Independent Tatary, will sooner or later revenge their brethren, and the country will again be inundated with blood. Without criticising the conduct of the Chinese, we must admit, that they have murdered the Turkomans, who of their own accord surrendered themselves; that they have oppressed the natives with savage cruelty, and that every functionary has been a tyrant in his district. Such a state of things cannot last long; the leaders of the rebels may be cut to pieces, but others will rise to shake off the ignominious yoke of slavery and oppression.

Turkomania is well fortified by nature, except on the north-western borders. Here the country lies open to the inroads of the Khirgese or Hassaks, a warlike tribe, who inhabit the steppes, which extend north-west of Great Bukharia. The Hassacks or Kirghese belong to the great and undefined Tatar family; both their language and physiognomy plainly shew their origin. They are richer in cattle than the Mongols; but not satisfied with their own possessions, they covet the property of their neighbours, and are very expert robbers. Several tribes are under Russian protection; some have strayed into Soungaria, but none of them yield implicit obedience to their masters. The women wear herons' necks upon their head-dress, which

have the appearance of horns, while the men put on a conical cap, pointed boots, and a wide Tatar robe. They also have adopted Islamism, but are converts of a later date than the Usbeks.

The Hassacks are the most powerful nation in Independent Tatary. Samarcand, the capital, is a very large city, carrying on a caravan trade with China. There are many tribes who live in Great Bukharia, conterminous to the Chinese frontiers; few however are civilized. They would endanger the peace of Kokonor and Turkestan, if they were united under one head; but kept by the Afghans in constant fear, they find no time for insulting the majesty of the Celestial Empire. The Mantchoo dynasty has constantly aimed at extending the frontiers of its huge empire. In this they resemble the Russians, who have lately influenced the politics of Bukharia, and will ere long, if they prove successful, come in contact with the Chinese on the western frontiers.

Independent Tatary may be regarded as the declivity of the central plateau of Asia. It is a series of basins, all of which terminate in the Caspian Sea and Aral Lake. On the east, are the Belour-tag mountains, which are covered with eternal snow. On the south, Bukharia is bounded by the Hindoo Cosh and the Gaoor mountains. The Ural chain terminates between the sources of the Tobol and the Russian port Orskaia. The whole flat country comprehended between the bottoms of the mountains and the valleys, in which the rivers flow, constitutes nothing but immense steppes and arid plains. The mountains of Ulutau begin with hills of argillaceous schistus and sandstone; then follow different ranges of limestone rock, and in some places granite. Blocks of jasper and milk-coloured quartz are met with, together with various indications of copper, silver, lead, and false topaz. The climate is not so severe as in the eastern parts of Asia under the same lati-

tude. Our species of grain thrive in some parts of the country; the greater part of the plain, however, is used as grazing land.

Bukharia very much resembles Mongolia in point of soil and natural productions; but the latter is far more fertile, and enjoys a more genial climate. Wherever the Chinese have established their government, they have introduced order, and even tamed the most refractory tribes; this will appear by a comparison of the lawless natives of Bukharia with the Mongols. Whilst a caravan in Bukharia is always exposed to robbery, the timid Chinese merchants traverse the steppes of Mongolia in perfect security.

We now leave Turkestan and cross the great Alpine country, Tibet. This is an unexplored field; we have to grope our way through mountain passes, guided only by occasional hints of ancient travellers, Chinese topographers, and recent explorers.

See Timkowski's Travels of the Russian Mission, vol. 1, where the reader will find an interesting account of Turkestan; Morrison's Possessions of the Reigning Dynasty; and Malte Brun.

CHAPTER IX.

TIBET.

THE limits of this extensive region have never been accurately defined. It may be considered as comprehending all the tract of country from the eastern boundaries of Cashmere to the frontiers of Kokonor, viz., from long. west of Peking, 18° to 42°, and from lat. 28° to 35°, Lahtak included. Its eastern frontiers are Sefan, Kokonor, and Turkestan; its northern, the Government of Ele and Great Bukharia; its southern, Nepaul, Sikkim, and Bootan; its western, Cashmere and Bukharia.

It is a mysterious land; separated from all the countries of the world by chains of mountains, accessible only to the hardy Tatar tribes, who can pass the intervening deserts, and glide over the glaciers and elevated plateaus. For them it is a classical soil, whence they have received their religion, their institutions, and their sacred language. Their Lamas repair to Tibet in order to be initiated in all the abominations of idolatry, to learn to deify and adore a poor, wretched mortal, who does not possess even the common privilege of a beast—free locomotion, being in fact a living statue. The hardy Tibetian mountaineers

are like other natives of alpine countries who glory in an unbounded liberty. They are slaves to base superstition, the vassals of an effeminate nation; poor cottagers perched upon craggy mountains and elevated plains, without the advantages of a free intercourse with foreigners.

The great and towering Himalaya chain, though it forms only its southern natural boundary, may be said to belong to Tibet. The mountain seems to bend in a semi-circlar form, in a south-easterly direction, from the sources of the Ganges to the frontiers of Assam. The Nom-khounoubashi chain, situated on the north of Lassa, stretches, north-westward, to the frontiers of Kokonor. The Longhou mountains are on the north of the Teshoo Loomboo (Chasi lounbou); the Chour-mountsang-la chain is on the north of Ding-ghie, Founghia, and Nielan, and south-east of Teshoo Loomboo; and the Kentise, or Kentaisse chain is on the north of Ari, with its branches, the Sengkeh and Lang-tsien mountains. All these mountains give rise to various branches of the Yarou-tsang-bo.

No subject has been so little elucidated as the sources of the numerous rivers which flow from the high table-land of Tibet. The most recent geographers have fixed the sources of the Indus on the northern declivity of the Cailas branch of the Himalaya mountains, about lat. 31° 20′, long. east of Greenwich, 80° 30′, not far from the Chinese frontier town, Gortope, or Goroo, within a few miles of lake Rawans Hrad and the sources of the Sutuljee. The stream of the Indus has been traced with tolerable certainty to the neighbourhood of Draus, a town in Little Tibet, lat. 35° 20′, long. east of Greenwich 76°. From Draus, the course is S.S.E., through a rude and mountainous country; it penetrates the Hindoo Cosh chain, and receives from the north-west the Abasseen, and subsequently proceeds for fifty miles through the lower hills of the Hindoo Cosh to Torbaila, where it enters the valley of Chuch.

The Sutulege, the fifth river of the Punjab, and the Hyphasis of Alexander's historians, issues from lake Rawan's Hrad and lake Manasarovara, in lat. 31° 46′, long. east of Greenwich 80° 43′. At Shipké, a town under Chinese-Tibetian jurisdiction, its bed is 9,267 feet above the level of the sea. The descent from Poaree to Wangtoo is 1,337 feet; the lower valley of this river begins where it bursts from the Himalaya. The source of the Western, or Spiti branch, which rises somewhere in Lahdak, is still unknown; but the length of the Eastern course from Rawan's Hrad to its confluence with the Beyah, may be estimated at 500 miles. By the lower mountaineers it is called Satadru; by the natives of Kunawur, Zagti; and by the Tatars and Tibetians, Lamjing Kanpa. The sources of the Irrawady river have been discovered amongst the lofty mountains north-east of the Bramah-putra, in lat. 27° 30′; it is not a branch of the Sanpuo, as it was formerly conjectured. After quitting the mountains, its course is due south; and it is to the Burmese dominions what the Ganges is to Bengal. The Yarou-tsangbo-tchou is perhaps connected with both the Saluen and Bramah-putra rivers. Its source is in the Tamtchouk hills, a branch of the chain of Kentaisse or Kangtise-ri, in the eastern frontiers of Ari. Thence it flows, almost in the same parallel from east to west, for about fifteen degrees, through the whole extent of Tsang and Wei. Turning a little southward, it enters H'lokba, on the west of the Noo-e tribes; and there passes for a short distance through Yun-nan, and enters Birmah. The Mountchou and Bramah-kound form probably the Bramah-putra; the first of these issues from the Palte lake. The Ganga, a river, the sources of which were formerly mistaken for those of the Ganges, remains still a mysterious stream. It is formed by two rivers, viz., the Lang-tchou and Latchou; the former rises in the lake Mapam-dalai, north of

the mountains Kentise or Kantaisse, between the provinces Tsang and Ari, in 30° lat.; the other a little farther northward in the Senkeh hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of Ari or Lahdak, receive at their confluence the name of Ganga. Thence the Ganga takes a southern direction for a distance of 100 to 120 miles, and afterwards turns and runs eastward in a more serpentine course, till it reaches the longitude of its source; it then flows south-eastward into the kingdom of Ghorka.

The Botsangbo, Khara-ousou, and Lan-tsan-keang, all flow in a south south-east direction into Yun-nan, where they assume other names. The Botsangbo takes the name of Lung-chuen-keang; the Khara-ousou, that of Noo, and afterwards Loo-keang; and the Lan-tsang, that of Kow-lung-keang. The two former flow southward into Burmah, and the latter south-eastward into Laos and Camboja. The Peng-tchou is a considerable river, on the south of the Yarou-tsangbo, in the province of Tsang; it flows southward into the kingdom of Ghorka. In reference to the Sanpoo, or Tsan-poo, we are still in very great uncertainty. This is one of the largest rivers of Tibet, and therefore bears the emphatical name of Tsan-poo River. Its source is in lat. 30°, long. west of Peking 34°, and is formed by the confluence of the Yaroo, Tsan-poo, Archu, Nauk, Tsan-poo and Kejangkea-somia. There are innumerable smaller streams, which either join the larger ones, or disembogue themselves into the larger ones; as, for instance, the Dsachu, Tana-tsanpoo, Sanki, Uchu, and others.

Of the numerous lakes of Tibet, the Tegri-nor, which is in the highest plateau of Tibet, is the largest. It is situated to the north of Lassa, in the province of Wei. In the neighbourhood are numerous small lakes, extending northward into Kokonor, the largest of which, Boukha and Khara,

give rise to the river Khara-ousou. The lake Yamarouk is on the south of Lassa; it is remarkable for its resemblance to a river flowing in a circle, its centre being occupied by a large island. The chief lakes of Ulterior Tibet are the Yik and Paha, at the southern extremity of the great desert of Kobi; they are connected with each other by a stream of considerable size, on each side of which, for some distance north and south, are a multitude of small marshy lakes and meres. The lakes Mapam-dalai and Langga-nor are also in this part of Tibet; they give rise to the principal source of the Ganga. There are numerous smaller ones to the east of Lassa, as, for instance, the Pasomdso, Hara, Tsita, Liardsake, Yake-dsake, Kukuma-dsake, the Lankpu, Taruk-Yomdsu, and the Chapye-dsake-tonpsu.

From Phari to Nainee, on the road leading from Bootan to Teshoo Loomboo, a distance of nearly fifty miles, the country differs little in aspect, culture, and population, from a desert. The hills are bare, and composed of a stiff, dry, mouldering rock, which splits and shivers with the frost. The Cailas and Himalaya both belong to Tibet, and contain between them the sacred lakes of Manasarovara and Rawan's Hrad. In about the twenty-eighth degree of latitude, the Himalaya marks the boundary between Tibet and Bootan, and the summit of Chamalari is perhaps the highest mountain of this chain. Little is known respecting the interior of Tibet, but it is supposed to consist of extensive stony and sandy plains, diversified with mountains of moderate height, and pastures intersected with small streams.

The spring is from March to May, with a variable atmosphere, heat, thunder, storms, and occasional showers. From June to September, is the season of humidity, when heavy and continual rains swell the rivers. From October to March, a clear and uniform sky succeeds, seldom obscured with fogs or clouds. During this time, the cold is felt to

be far more rigorous than in Europe, especially in the southern regions near Himalaya, so that the inhabitants are forced to seek shelter in the valleys and caves of the mountains. At Tuena, the thermometer stood at six in the morning below the freezing point. The severity of the weather may be ascribed to the high mountains, which are constantly covered with snow and ice, and to the aridity of the atmosphere, the effect of which is similar to that of the scorching winds that prevail over some parts of Hindostan. Vegetation is frequently scorched, and every plant may be rubbed to dust between the fingers.

Tibet is a sterile country; the usual crops are barley, coarse peas, and wheat. No rice can be cultivated, and wheat is so scarce, that it cannot be procured by the poor. Its contiguity to Kobi, and high elevation above the level of the sea, are unfavourable to vegetation. Coarse peas are given to horses and mules, and from barley, the shraub, a very favourite liquor, is distilled. Turnips and radishes are the only garden vegetables, and peaches and lymès the only fruit. It is the practice of the agriculturists, on the approach of winter, to flood the low lands, that, being covered with a surface of ice, the scanty soil may be preserved from being drifted away by the violence of the wind.

Poor as Tibet may be in the vegetable kingdom, it abounds in animals. The variety and quantity of wild fowl, game, beasts of prey, and large flocks, are very astonishing. Among the most remarkable animals is the Yak, or bushy-tailed bull, which is found also throughout Bukharia. In size it resembles English cattle, its colour is generally black or white, and the whole body is covered with a thick coat of long hair. The most lofty mountains are its favourite haunts; here it feasts upon the stunted herbage peculiar to the summits. Before the plough it is useless, but it is an excellent beast of burden, and the

cow gives plenty of milk. From its hair, ropes and tents are made; the tail is in great request throughout Hindostan, for chowries to drive away flies and mosquitoes, or to manufacture ornamental furniture for elephants and horses.

Having taken this view of Tibet, we may assert with perfect justice, that it is equally remarkable for its riches and poverty. It is no presumption to suppose, that great riches are undiscovered, and that as soon as the country is better known, many treasures will be found hidden under ground. One of the lakes, which is surrounded on all sides with rocks, is fed by brackish fountains, and produces both the tincal and rock-salt in a crystallized state.

According to Chinese topography, the present divisions of Tibet are two, Tseën-tseang and How-tseang, or Anterior and Ulterior Tibet, otherwise called Wei and Tsang. By the natives of Hindostan, the tract of country adjacent to, and on either side of the snowy peaks, is termed Bhote (Bhota in Sanscrit), and the inhabitants Bhoteas. It does not appear that the name of Tibet, derived from Tib, a mountain, is any where used except amongst Europeans. It has also been called Too-fan, Too-bet, and Too-pho. In ancient records it is called Tangout. By the Chinese, it is generally called Se-tsang—Western Tsang, and by the Mongols, Barantola—that is, *country on the right.*

Wei, or Anterior Tibet, called by European geographers Lassa, is the most eastern part; it borders upon China, and its capital is Lassa, the residence of the Dalai Lama. This province contains eight cantons, viz: Lassa (Il'lassa), to the east of Lassa, Chamdo, or Tsiamdo, Chobando, Podzoung, Il'lari, and Kiangta; to the west, Chashi and Keangmin. It includes also thirty-nine feudal townships, called Tooszes, which lie towards the north. Tsang, or Ulterior Tibet, is called by European geographers Tes-

hoo, Loomboo, and the Undes. It contains six cantons, all situated to the west of the capital, Teshoo, Loomboo, or Chashi Lounbou; the names of the chief towns are Dingghie (Ghieding,) Founghia, Nielam (Ngialam), Dsiloung, Dsoungar, and Ari, or Ngari.

In this division Lahdak, or Little Tibet, which is still independent, is not comprehended. It is situated on the tabular ledge, that intervenes between the precipitous heights of the Himalaya, and the lower elevations that abut upon the plateau of Tatary. To the east, it is bounded by Khoten district and Tibet; on the south and north-west, by Cashmere, part of Tibet, Khofalun, and Karak, over a range of mountains, which forms the southern barrier of Chinese Turkestan; on the south by the British protected district of Bussaher, and the independent native states of Coolo and Chamba, in the province of Lahore. Its shape is that of an irregular triangle, the longest side or base, which forms the southern limit, running obliquely for about 220 miles, from south-east to north-west, or from Bussaher, by Cooloo and Chamba, to Cashmere. It is a high plateau, more or less broken into mountains and valleys, with considerable elevations and deep hollows, of dangerous and difficult transit. It is, therefore, a table-land of rivers, the principal of which unite and form the Indus and Sutulege. Lahdak, the capital, in lat. 34° 9′, long. 78° 20′ east of Greenwich, stands at the extremity of a plain, in a recess formed by the contiguity of two hills, of inconsiderable height, with the summits of which it is connected by a wall; and elevated mountains skirt the plain at no great distance from the city. It contained in 1815, 700 houses, most of them one story high, with flat roofs: the bazars are said to be well stocked, and principally tenanted by Cashmerian shopkeepers of the Mohammedan religion. It is the seat of an active commerce, being the grand emporium of shawl wool, brought from the de-

pendencies of Lassa, and Chinese Turkestan; and from hence it is transported to Cashmere, where it is manufactured into shawls. The Rajah is the monopolist of this article, to the value of two or three lacks of rupees, which he afterwards resells to Cashmerian and Amritsir merchants. The value of shawl wool thus manufactured, was from forty to fifty lacks of rupees, and the duty on importing it to Cashmere, was farmed to contractors by Runjeet, Singh of Lahore, for thirteen lacks of rupees. A silver coin is struck here from bars of silver, imported from China, which is in circulation throughout Western Tibet. Its weight is a fourth part of a rupee, but it is much adulterated. Yarkund sends to Lahdak silver, Russia leather, felt, carpets, coarse and fine China silks, taffetas, sable furs, earthenware, &c., besides some coral beads, and seed pearl. The returns from Lahdak are principally Hindostany manufactures, sheep, goats, kid-skins dyed, zedoary, and spices of all kinds. From Cashmere they import into Tibet kismisses, apricots, currants, dates, almonds, and raisins. Owing to the good services of the Chinese government, to whom the prince of Lahdak is said to pay a small tribute, the trade is now carried on with greater security than before, when it was frequently interrupted by wars and daring robberies. The Chinese-Tibetian frontier town is Gortope, where a Chinese functionary resides.

The Tibetians are a contented race of men, slow of intellect, and phlegmatic in their amorous propensities. To this may be ascribed the abominable custom of one woman becoming the wife of several brothers. The elder brother has the privilege of choosing the wife, and the first born is his own. The women are much despised; persons in high rank never marry. Marriage takes place about the age of twenty or twenty-two, and is usually arranged between the parents of the parties, the females bringing a dowry. Conjugal fidelity is not at all prized: the female

makes the first advances, and is allowed to transfer her affections to whomsoever she pleases. Such is the influence of idolatry, which imposes no moral restraint, but yields to unbridled lust. Wherever the influence of the Chinese predominates, the preposterous custom of polygamy has ceased. Inheritance descends from the father to the eldest son, and where there is no issue, to the eldest brother or his sons; in default of both, the property goes to the wife and her daughters. The natives wear very warm clothing, and even in summer, woollens, whilst they dress during the winter in sheep or fox skins, cured with the wool and fur. In the neighbourhood of Lassa, the higher orders wear English broad cloth, and Hindostany manufacture and Chinese silks for their upper clothes; in winter these are lined with sable or otter skins; whilst the poorer classes substitute a coarse home manufacture, lined with sheep, goat, and jackal skins. It is no disgrace to have vermin.

The houses of the peasantry resemble a brick kiln; they are built of rough stone, heaped on each other, with three or four apertures to admit light. The roof being flat, is surrounded with a parapet wall two or three feet in height. Their dwellings have no boarded floors, on account of the scarcity of timber. Though the houses of the rich are greatly superior, they cannot be called comfortable. Mutton, prepared with barley, mixed with tea and shraub, &c. is the great staff of life to all classes; but they prefer meat raw, and at their great repasts both the boiled and undressed appear upon the table. From religious prejudice they do not eat fowls, but eggs are a very common food. Each individual carries about with him his knife and fork; the higher classes use China ware, the lower copper utensils. On account of the violent winds, which raise clouds of dust, the inhabitants of Tibet are frequently subject to ophthalmic complaints, and often lose their sight from neglect. Venereal diseases are common, but nothing

is so great a scourge as the small pox: as soon as it makes its appearance, the healthy hurry away and leave the affected to starve, and to the natural cure of the distemper. Whole villages are thus forsaken, and the poor sufferers who remain behind, left to starvation. A white scarf is an invariable attendant on ceremonial intercourse, both in Bootan and Tibet. A similar piece is always transmitted under cover of letters, as a token of mutual esteem. It is of a very thin texture, glossy and shining, terminating in a fringe, and having the sacred words "Om mani paimi om," written upon it. Without the addition of this ornament a letter is of no value, and may be returned without the charge of impoliteness.

The Tibetian cycle is that of twelve years, and their year is subdivided into twelve months, commencing, like the Hindoo Hooly, at the vernal equinox. The population is comparatively very small, on account of the large priesthood and polygamy; it seems to be the policy of the rulers even to repress population as much as possible, for fear of overburdening a country where the soil is so sterile, and yields only a scanty produce. The tenure on which landed property is held, is said greatly to resemble that of Bengal; it may be sold and transferred according to the pleasure of the proprietor. The tenants and cultivators, who practically discharge the legal demands, can neither be removed, nor have the demand augmented.

All foreign merchants experience a liberal treatment: whenever there are a considerable number of any nation collected, as Nepaulese and Cashmerians, they are permitted to adjust their own peculiar disputes by arbitration. The principal commercial intercourse of Tibet is with China. The caravan, which reaches Lassa in October, sets out for China in June, and employs eight months on its route to Peking. It comprehends an aggregate of 500 or 600 men, bringing goods or cattle, mules and horses.

The principal imports to Lassa in 1814, were Chinese coarse silk, piece-goods, canvass, European broad-cloth, silver bullion or sycee, pearls, coral, China ware, and sundry other articles, and above all, a large quantity of tea. The exports are coarse woollens, and some finer stuffs, gold bullion, Hindostany cotton manufactures, large shells, rhinoceros' horns, peacocks' feathers, and sundries. The Tibetians also carry on a trade with Assam, on the confines, in silver bullion and rocksalt, silks, sticklac, rice, and cotton manufactures. Nepaul serves as an entrepôt, and transmits the merchandise received from Hindostan to Tibet. A Nepaulese vakeel, on the part of the Ghorkha court, resides constantly at Lassa; he communicates with the Chinese functionaries, and adjusts the differences of the Nepaulese colonists. There are about 3000 Nepaulese residing at Lassa, where they act as gold and silver smiths, and retail traders in puttoo, a coarse woollen cloth. Being considered as an ambitious, turbulent and hostile race, the Tibetians hate them. About 150 Cashmerians have established themselves at Lassa. They import shawls, woollen cloth, and dried fruit, and export bullion, and teas in great quantities. In Bootan, the Deb Rajah has the monopoly. He sends annually a caravan attended by about forty or fifty persons, who convey a quantity of Bengal produce to Tibet, and bring back gold bullion, chowries, coarse silk, piece-goods, and other smaller articles. The Sikkim or Damoo-jung-rajah, sends annually an offering of a small amount to the Dalai Lama, and receives a trifle in return. Although Sikkim is the most advantageously situated for a direct intercourse with Tibet and Hindostan, the trade between the countries is very trifling. The importations into Bengal consist chiefly of gold bullion in exchange for cotton manufacture. The current coin resembles the Sicca rupee, about 4s. 6d. in nominal value, and is called Tank. It contains much copper and brass alloy,

and is therefore of little value. Since the Chinese have obtained an ascendancy in the politics of the country, the foreign intercourse has been much restricted, according to their customary policy of driving away obtrusive Barbarians, who are too weak to defend their national rights. The imperial government, however, protects the Lassa caravan, and makes up all losses which are occasionally incurred by robberies. It is a strange regulation, that the mandarins force the merchants to send back an equal quantity of silver bullion, to the amount of the salaries of the Chinese functionaries, and the pay of the soldiers. To effect this, the merchants have to make the remittances for the sale of teas in sycee silver. Keeping the current silver in the country, constitutes the principal care of the Chinese political economists, but all their efforts to effect this desirable object, have proved abortive.

It is a general belief in Tibet, that their religion, sciences, and arts, were originally introduced from Benares, an opinion in which they coincide with the Budhuists of other countries. The Tatars call the highly honoured Gangetic provinces, Enacai; the Tibetians, Anak-henk, or Anonk-henk. Their language seems to be original, and bears some affinity to that of various tribes in Soungaria and Turkestan. The pointed and written character appropriated to works of learning and religion, are styled Uchin, that of business Umim. They trace the origin of their characters to the Sanscrit. Printing by means of wooden blocks has been known amongst them for a very considerable time, and was perhaps introduced by the Chinese. Their own instruction in science and religion, the Tibetians refer to a period prior to the existence of either, and assert that it was derived from Europe; but this has never been satisfactorily proved. Shamanism seems to be a very ancient superstition. Strabo gives the professors of it in his time the name of Ghermans; Clement that

of Sarmans; and Porphyry that of Samaneans. It has been proved that this sect existed in Bahar, and that the Brahmins owe much of their knowledge to the adherents of this superstition. Expelled from their native country, the Shamanists, who are virtually the same with the Budhuists, fled beyond the Himalaya, and found an asylum in the transgangetic regions of India. For many of their rites, they are indebted to the depraved Nestorian Christians, who had found their way into Central Asia. The great resemblance to the superstitions of Popery, which was so universally spread during the middle ages, induces us to think that the absurdities of Shamanism in Tibet received their present form during the eleventh and twelfth centuries of our era. The dress of the Lamas, their beads, missals, vespers, mass, cloisters, nunneries, priests with shaven heads, celibacy, &c. strike even the most superficial observer as very similar to the institutions of the Romish church. Is the Dalai Lama the fabulous or real Prester John of ancient times? was he the apostate, haughty bishop, who had himself deified? or is all this affinity only accidental, and the work of the same Spirit of lies, whose work is in the hearts of all unbelievers, who do not obey the gospel?

The language in which the sacred records are kept is not now understood; it bears the closest affinity to the Pali and Sanscrit. Lamas, who claim a great degree of sanctity and knowledge, are versed in this ancient tongue, but the generality of them cannot understand it. The principal idol amongst them is the Mahamuni, the Budhu of Hindostan; Durga, Cali, Ganesa with his elephant head, Cortikeya (the Hindoo Mars), have all a place in the Tibetian pantheon. The holy places in Hindostan are held sacred by the Tibetians, and a pilgrimage is very meritorious. The Chumalari, perhaps the most lofty of the Himalaya ridge, is sanctified by the prayers of the faithful, who resort thither to pay their adorations. A genuine

Tibetian begins his day with the performance of a short worship at a public temple, after which he pursues his daily avocations until evening, which is devoted to the favourite dancing, and other recreation. • The multitude of Lamas in Tibet is incredible; and there is scarcely a family without one in it. They pretend to have forsaken the pleasures of the world, whilst they feast upon the fat of the land. Their dress consists of a woollen vest, with sleeves of a deep garnet colour, and a large mantle resembling a shawl, a sort of philibeg or kilt, and huge boots of bulgar hides, lined either with fur or cloth. They use different kinds of bonnets, according to their ranks, the shape of which resembles the bishop's mitre, but they wear the slit before. A regular gradation is observed from the Grand Lama, through the whole order of Gylongs, or monks, to the youngest noviciate. In four provinces there are about 3,000 temples, and in them 48,000 Lamas, supported by government. They are divided into two sects. The distinguishing badge is either a yellow or red cap; the yellow caps are considered the orthodox community. Both the Dalai Lama and the Bantchin Erdeni Lama of Teshoo Loomboo belong to the former; there is, besides, the Taranath Lama, residing in the north; these are the three pontiffs of the yellow caps; they consider themselves the adherents of Sakya Gamba, one of the Budhus: whilst the red-cap faction has also three pontiffs, viz., Lam Rimbochay, Lam Nawangmanghi, and Lam Ghassatoo, who reside in Bootan; the principal of the red class in Tibet lives at Sakia. These poor mortals pretend to be the incarnation of other Budhus, the names of whom they have kept in mind, though they have never been able to prove the existence of their grandsires, whose mortal state of being they themselves personify.

The religious monasteries are all adorned at each angle with the head of a lion, having bells hanging from its lower

jaws; the same ornament is equally conspicuous at every projection of the palaces. The monasteries are very numerous; some of the monks understand a little of medicine and astronomy, or rather astrology, for they are used to predict future event; as they do not, like the Mongols, receive their kalendar from China, but compose one for themselves. Whilst the corpses of the common people are merely carried to an eminence, where, after having been disjointed and the limbs divided, they are left a prey to kites and dogs; the bodies of the Lamas are burnt, and their ashes deposited in little metallic idols, so that the defunct receives the idolatrous adoration of his brethren.

As the Grand Lama at Lassa is one of the first-rate incarnations of Budhu in human form, he enters at the dissolution of the latter into a new shape to reveal himself to the world. After he has ceased to exist, the populace, as well as the Lamas, join in prayer for the restoration of the lost Budhu. This mourning lasts for three years, during which time the Lamas are sumptuously entertained by the public treasure, until the Naib, or Raja, comes to ascertain the probable incarnation. The three principal ecclesiastics then take a good draught of liquor, the favourite shraub, and while thus intoxicated, they reveal, in writing, the time, place, and form of the new incarnation. If the testimony of these three drunkards coincides, the point is settled, but otherwise, they have to recommence the task. When they have finally agreed upon the important point, the opinion of the Bantchin Erdeni, at Teshoo Loomboo, which is in the neighbourhood of Lassa, must be obtained. If he applies his seal to the truth of the reappearance of the Lama in such and such a place, and in such and such a family, the Naibs of the four villages, who constitute the council, willingly subscribe to it, and the document is finally sent to obtain the imperial sanction of his Chinese Majesty. When the new incarnation has been recognized by his Celestial

Majesty, it is made public, after which, the nobles, priests, and chief officers of government repair to the spot where the Lama's incarnation has been predicted, and conduct him with much pomp to the capital. Here he is dressed in the gorgeous robes of his office, and remains a living statue in the temple at Lassa. It always happens that the incarnation takes place in a child of a rich family. To screen his earthly extraction, the father of the child is, in one or other way, assassinated. Thus, idolatry is marked with blood; the infatuation, however, of parents is so great, that they willingly sacrifice their lives to enjoy the transcendant honour of seeing their child the Dalai Lama. Keën-lung, aware of the trickery practised in these divinations, made regulations, and appointed a number of Lamas in Mongolia, Tibet, and Peking, to make the choice in favour of Chinese interests. Such is the Lama's entrance into the world. When the Dalai Lama dies, his body is dried up, enshrined in silver, and afterwards put into a temple to serve as an object of adoration.

The personal residence of the Dalai Lama is at Patalea, about eight miles distant from Lassa, where 170 priests of the first rank, devoted to senseless prayers and never-ending ceremonies, reside with him in the palace. He lives splendidly, secluded from the whole world that he may be better fitted for contemplation and repose—the summum bonum of the Budhuists. Once only, at the commencement of the year, he repairs to the temple, and appears in public. For twenty-four days, all the public functionaries are suspended in their office, and the whole government is in the hands of the Lamas. Arrogating to himself the honours due to a deity, this miserable wretch looks with indescribable contempt upon all fellow-mortals, whose adoration he receives with the utmost pride and nonchalance. The Emperor of China is the only exception to this general rule; for the Dalai Lama himself has condescended to repair to Peking

in order to bless his Imperial Majesty. How great is the iniquity of this abominable system—how detestable in the sight of God! yet, notwithstanding this, millions of men, of sundry tongues and nations, bow to Moloçh in human shape — a worthless, abject being! What places of abomination are the Tibetian monasteries! Here myriads of men, gifted with vigour of mind and body, dream away their lives, conversant only with crime, from which the sanctity of the cloisters exculpates them. The gospel of Christ has never been preached in this dark country, though some Romish missionaries have penetrated as far as Lassa, and one amongst them is said to have made a considerable number of converts.

Tibet is under the jurisdiction of two Tachin, or Great Ministers, who are sent by the Nuy-kŏ, or Cabinet, from Peking. The ministerial residents govern both provinces conjointly, consulting only with the Dalai Lama for the affairs of Anterior Tibet, and with the Bant-chin-erdeni for those of Ulterior Tibet. All appointments to offices of government and to titles of nobility must obtain the consent of the Chinese officers. The government of the thirty-nine feudal townships or Tooszes in Anterior Tibet, and of the Tamuh or Dam Monguls, who inhabit the whole northern frontiers, is in the hands of residents unconnected with either of the high priests. An army of sixty thousand Chinese, Mongol and native soldiers, maintains the sway of the Celestial monarch. As far as revenues are concerned, Tibet is altogether a very unprofitable concern. The honour, however, of being sovereign lord of the sacred country, compensates for the loss sustained in a financial point of view. Lately, it has been the duty of one of the Tachins to make an annual tour along the frontiers of Nepaul, to observe the motions of the English and Nepaulese; this is for the private purse of the minister—a profitable concern, as he receives a large sum of money for his tra-

velling expenses, without spending any thing, the whole cost falling upon the peasants. The impositions and exactions of the Mandarins excepted, the Chinese Government is by no means oppressive to the natives.

Amongst the Tibetian functionaries, the Dalai Lama, Bantchin-erdeni, and Taranath Lama, exercise nearly the same authority, though the former is more renowned, and may actually possess more power than the two latter; but they do not meddle with secular affairs. The next in rank is the Naib, or deputy, who administers the temporal affairs of the Lama's dominions. This officer is likewise considered a being of mysterious origin, undergoing transmigrations similar to those of the supreme pontiff. Though all negociation with foreign powers commences under the immediate cognizance of the Dalai Lama, the Naib wields the worldly sceptre of the realm. Next to him in rank is the council of the Shubbehs, a kind of viziers. The members of this council, four in number, are always natives; whenever a vacancy occurs, it is filled up by the surviving member, under the sanction of the Tachin; they receive an annual stipend both from the Dalai Lama, and the Chinese Government. There are besides two Sheodebs; one for the country, and the other for the capital; the Phompoms, or officers of the exchequer; the Bukshy, or commander of the army; the Cutwal, or chief police magistrate of the capital; and the Zoongpoons or collectors. These last are stationed thirty or forty miles from each other, and have a guard of about fifteen soldiers. The Sheodebs appear to be judges of appeal in the civil and criminal departments. In extraordinary cases, appeals are permitted to the court of the Shubbeh and Tachin. The laws are very ancient; robbery is punished with banishment; adultery is not amenable to law; murder is expiated by death. Almost the only revenue of the country arises from the land-rent, which is fixed by the unalterable

records of the country, where the sum due by each respective estate is particularly specified. The principal power of government, however, is in the hands of the Lamas, who alone are rich, and absorb all sources of industry. Thus the country, as long as this superstition continues, can never rise in importance. The inhabitants are too priest-ridden to throw off the hard yoke laid upon them by an intolerable hierarchy; they are stupified by multifarious rites, and incapable of fulfilling the higher duties of life, or of raising themselves from their deep degradation to the knowledge of the Creator.

Tibet was known to the Chinese as early as the Tang dynasty. At that time a close connection existed between the two countries, brought on by the wars with the Sefans. China having adopted Budhuism, regarded Tibet as a holy country, and the Gialboes, or kings, were anxious to court the friendship of so great a nation by marriages with the imperial family. When Marco Polo visited the central part of Asia, it had been invaded and laid waste by the Mongols; but its hierarchy seems at that time to have been on the wane. In 1624, when Andrada penetrated the country from Hindostan, in the capacity of a missionary, the Dalai Lama's authority was much circumscribed. Exasperated at the contempt in which he was held by the Gialbo, he called in the aid of the Kokonor Tatars. Kushi Khan, their general, took the Gialbo prisoner, and put him to death. He then declared himself a vassal of the Dalai Lama, and settled with his people in the neighbourhood of Lassa, to protect his spiritual master. Kushi Khan's descendants continued their veneration until they were defeated by Tse-wang-raptan, the celebrated Eluth chief, who withdrew from the army of his uncle, and invaded Tibet to avenge some real or imaginary wrong. This profane heretic intended to reduce the power of the Dalai Lama to its ancient dependence upon the

Gialbo; and, to give a proof that he was in earnest, he sacked Lassa, plundered the temples, and carried away the spoils of the Dalai Lama's palace, which had been hoarded up for ages; whilst he carried the Lamas on horseback to Soungaria.

The Mantchoo family showed a decided predilection for this preposterous creed, and the Dalai Lama condescended to pay a visit to Shun-che in person. It was therefore very natural for Kang-he to take the part of the pontiff. Whether he did it from inclination or policy, we cannot determine. After a desperate struggle, he expelled the Eluths, re-established the Lama, and extended the influence of the Chinese Government (1720). A Gialbo, however, continued to reign over the country. By some strange fatality he revolted against the Chinese functionaries (1727), and was driven from the throne. His heir was afterwards executed by the emperor Keën-lung, who established the present form of government (1750). The Great Lamas repeatedly visited the Chinese capital, and sent an annual tribute, consisting of fine woollens, perfumed wax-tapers, and idols of silver, rosaries, etc.; and the Teshoo Lama died there in consequence of the small-pox.

The peace of the country continued until 1790, when the Nepaulese, without any provocation whatever, invaded Tibet, and pounced suddenly upon Teshoo Loomboo. The Gylongs, or monks, and the Lamas, had scarcely time to save their lives by flight, whilst the Nepaulese plundered all the temples and tombs of their immense treasures, and retired shortly afterwards, pursued by the Chinese troops, who are said to have forced them to restore the whole booty. The influence of China therefore has greatly increased, and it is not improbable that the Dalai Lama may even lose the shadow of authority which he still possesses.

Lassa is in lat. 29° 30′, long. 91° 6′ east of Greenwich.

It is situated on the banks of a small river, and is of an oval form, about four miles long by one broad. In the centre, stands the grand temple, which consists of an extensive range of buildings, the sanctuaries of the various idols, each having its separate niche and peculiar ornaments. Their dimensions and the materials of which the temples are built correspond. Nothing can exceed the splendour and beauty of the interior of the temples. One of these, which far excels the rest, is termed Louran, being dedicated to the divinity who ranks first in the Tibetian pantheon. The merchants and wealthier part of the inhabitants reside on the outside of the Bazar, in houses two or three stories high. There are about two thousand Chinese settlers in this place. Figa-goungar, nearly forty miles to the south-west of Lassa, on the right bank of the Yaroudzangbo-choo, is a large place, with about twenty thousand families of inhabitants.

Teshoo Loomboo (Chasi-lounbou), in lat. 29° 7′, long. 8° 2′ east of Greenwich, the residence of the Bantchinerdeni Lama is properly a large monastery, consisting of three to four hundred houses, the habitations of the Gylongs or monks, besides temples, mausoleums, and the palace of the pontiff. There are also numerous nunneries, and other useless institutions. The plain of the city is surrounded with high hills and mountain ridges; its extreme length is from fourteen to fifteen miles, its breadth is from five to six. Panomchicu intersects it; from the north side, the Sanpoo and Erechoomboo are visible, flowing in a widely-extended bed through many winding channels, forming a multitude of islands. The hills which appear like rusty iron, are easily shivered and moved by the wind. The rock of Teshoo Loomboo is by far the loftiest, and commands an extensive view.

To the north is the territory of the Taranath Lama,

whose jurisdiction extends principally over the Kalmuks and Mongols.

Nepaul, situated to the south of Tibet, has a population similar to the Tibetians, mixed with the descendants of the Hindoos; it is now in the hands of the Ghorkas. Nepaul borders upon Bootan, a country much smaller, but nearly resembling Tibet, both in its natural features and inhabitants. The small state of Sikkim, which lies between them both, is under the protection of the British government. The frontiers of the Chinese possession, and the colonies of Great Britain, almost border upon each other. In the affair of Nepaul, where both powers espoused the cause of a party, their swords might easily have been drawn, if they had not checked themselves in commencing a struggle, which would have ended in the utter defeat of the Celestials. The barrier against all intruders is interposed as usual; but as soon as the weakness and utter helplessness of the Chinese is known, they will as little prevail in excluding foreigners from hence as they have done in the maritime provinces.

The Afghans and Seiks, both warlike races, thirsting for conquest, are the neighbours of the Tibetians. Neither of these nations ever presumed to violate the territory of his quiet neighbour; peace therefore continues to reign throughout the table-land of Asia.

We have now performed the tour through the extensive Chinese empire, and guided the reader through its many provinces and spacious colonial possessions. Much still remains unknown, it must therefore be much further explored, ere a full description of it can be published. It is a great empire, enveloped in the darkness of superstition and idolatry, without the knowledge of the true God and of Jesus Christ, whom he has sent. The missionary, merchant, and scholar, will here find a large field of exertion. Let them not consider it any longer as the fairy-land, in-

accessible to foreigners; this preposterous notion has withheld from China all the blessings, which civilization, Christianity, and an unrestrained intercourse with enlightened people could bestow.

See Hamilton's East Indian Gazetteer—Morrison's Possessions of the Reigning Dynasty—Du Halde, 11 vols.

CHAPTER X.

GENERAL VIEW OF THE CHINESE.

THE student of ethnology views the multitudes of China with astonishment. In other parts of the world we meet with numerous tribes, differing in language and manners, but here is the same nation. There is no empire on record, which has ever numbered so many subjects. Even Rome, at the most flourishing period of her existence, when she was styled the mistress of the world, and had subdued the nations of Western Asia, Southern Europe, and Northern Africa, never ruled over more than 120,000,000 of subjects. If we refer to Persia, or to Alexander, the reign of the nations united under their respective governments bore no proportion to the myriads of China. Napoleon, in all his glory, even had he conquered all Europe, would still have regretted that the Chinese outnumbered the conquered nations under his sway.

As many doubts have been raised respecting the enormous population of China, it will be necessary to discuss the subject, so as to settle the point satisfactorily.

At the head of the Chinese government, is a prince, who considers himself the father of all his subjects. He is, therefore, very anxious to know, upon the increase

and decrease of his large family. In so great an empire, this is no small task; the country is therefore subdivided into Keă—or ten families; over them is a kind of constable, who must be acquainted with the number of individuals in each family; a tablet is also kept, on which all the names of the inmates are inscribed. But this regulation is generally evaded. A hundred families constitute a Paou; a similar officer is placed over them. These report the census to the chief officer in the Heën, who again makes his returns to the Foo; from hence the document is transmitted to the provincial treasurer, who sends in his statement annually to the board of revenue at Peking; from these various documents, the census is published in the imperial statistics. The only mode in which we can obtain most correctly the number of the population, is by extracting it from the statistics, which, according to the view exhibited in the topography of the Chinese empire, gives 361,693,879 inhabitants, Mongolia and Tibet not included, upon an area of 1,297,999 square miles, and 280 individuals upon each mile. England and Holland, the most populous countries in Europe, are inferior to China in population; for the former has only 225, the latter 275, individuals upon a square mile. It is very natural that some doubts of the correctness of this statement should arise, the more so, as the population of the several provinces, as furnished by the Chinese government, is so very unequal. Sze-chuen is the largest province, having an area of more than 166,000 square miles, and has, nevertheless, according to the imperial census, only 21,000,000 of inhabitants, whilst Chĕ-keang, upon a fourth part of the same territory, has a population of more than 26,000,000. If Sze-chuen were as sterile, and uninhabited, as Kwang-se, we should find nothing extraordinary; but Chĕ-keang, intersected by mountains, and in some parts very barren, presents, nevertheless, 671 inhabitants upon each

square mile; this really exceeds all belief, and we can scarcely credit such an assertion, though made by the Emperor of China himself. But what shall we say of Gan-hwuy and Keang-soo, where there are 774 upon a square mile? On the other hand, there are in Yun-nan, 51 inhabitants on each square mile, in Kwang-se 93, and in Kwei-choo, the most sterile and unproductive province of the empire, of which a great part is still in the hands of the Meaou-tsze, we meet with 82 inhabitants upon every square mile. We pass over other points equally doubtful and improbable, but wish to notice one difficulty, which has naturally suggested itself to all those who desired to reconcile the different Chinese statistics. According to the census taken in 1393, by Hung-woo, the number of inhabitants amounted to more than 60,000,000; in 1711, to more than 28,000,000; in 1743, according to Amiot, to 157,000,000; Grosier, in 1762, proved it to be more than 198,000,000, whilst Lord Macartney was told, that the whole empire numbered more than 333,000,000, without mentioning the vague estimate, which many scholars have advanced, without proof.

Admitting, that the Chinese empire was much more circumscribed under the Ming dynasty, than it is at present, it is scarcely credible, that it should have contained, during so many years of peace, only a fifth part of the present population. The census of 1711 staggers us still more; the empire, it is true, had then been reduced to the sway of the Mantchoos, yet it is impossible, that the long war should have thinned the population to a tenth part of its present number. Again, the sudden increase from 28,000,000 to 157,000,000, within 32 years, is too rapid, so that one of them must be erroneous. As, however, the latter more nearly coincides with the statement made towards the end of the last century, we give greater credit to it, and consider an increase of 30,000,000, during the last 40

years, by no means exorbitant. After having duly weighed the matter, we must confess, that the census of the Ta-tsing-hwuy-tcën cannot be correct, when taken separately in each province, though the total amount of 361,000,000 of Chinese subjects is not overrated, when taken in the aggregate.

To prove, however, that China is more populous on an average, than any other country in the world, Japan perhaps excepted, it ought always to be kept in mind, that little ground is wasted for parks, pleasure-gardens, meadows, &c.; that every inch, which will produce any thing, is cultivated; and that even the desert, under the hand of Chinese industry, is made to blossom. There are no herds of sheep, nor horned cattle, no horses, which might consume the food destined for man, as is the case in Europe; only as much cattle as the most urgent necessity demands is kept by the peasant. The Chinaman will turn every vegetable substance into food, so that nothing which the earth produces is lost; he will thrive upon a diet, which would be absolute starvation to an European; nor does he allow idlers to consume the food, which can be procured only by dint of hard labour. In making these observations we merely wish to prove, that a greater number of Chinamen than of Europeans can exist upon the same ground, without suffering want.

No one can possibly doubt, that the Chinese are a prolific nation. The number of births far exceeds that of deaths; and the population has increased to a greater extent, during the last eighty years, than it had ever before attained. Moreover, the Chinese marry early; celibacy is a state unknown amongst the mass of the people; few families are childless, and thousands of people arrive at old age, and still beget children. Since the Tatar conquest, China has enjoyed a profound peace, and the natural consequence has been, that the population has gone on increasing, without any remark-

able and extraordinary instance of a plague, or any other cause of great mortality. Thus the land has been filled with human beings, notwithstanding the prevalent and atrocious custom of infanticide.

We have ourselves taken the trouble of verifying the imperial census in a few instances, and always found it below the actual number. In all the provinces we visited, we found an immense population, even upon the most unpromising soil. We do not mention here, the large number who live exclusively upon the water; but only assure the reader, that the total amount of 361,000,000, is not a mere boast of the proud Chinese government. From this statement, it would result, that the third part of the human race consists of Chinese.

There is something grand in seeing such a prodigious number of our species united in one nation, speaking the same language, and using the same characters in expressing their thoughts by writing. Ancient and modern history furnishes no parallel of an identity, which may be traced in the slightest particular. The Chinese differ little from each other in the expression of their countenance. We find no diversity in the colour of their hair, no variety of eye, no prominent and striking feature which indicate the place of their birth. A small difference in the local dialect is the only criterion, which may guide a foreigner in determining whether an individual belongs to this or that place. Their manners, mode of thinking, dress, knowledge, arts and sciences, are the same--all over the country. Though the females dress their hair in various ways, and twist the foot into sundry forms and shapes, the men all wear the same kind of tail and the same kind of cap: but the Southern Fokeënmen, and the inhabitants of the eastern coast of Kwang-tung province, have preserved the custom of wearing a kind of turban.

Confucius remarks, that if a prince be only virtuous, it

is as easy to sway an empire, as to turn the finger in the palm of the hand. We might consider such an assertion as Utopian, if we were not convinced, that the whole nation continues to move, as a heavy machinery, in the same sphere as it has done for centuries past. Such an unchangeableness can be accounted for only on the principle, that the mental powers of the Chinese are all fettered. Bound down by iron custom, without intercourse with foreigners, or any exchange of thought to modify their ideas, and to give rise to new ones, they have lost all ambition in the pursuit of knowledge. Foreigners, less civilized than themselves, have invaded their country; domestic wars, waged with the most savage cruelty, have desolated the provinces, and victorious usurpers have divided the spoil, but the nation has become more rooted in its ancient customs. Once arrived at a certain point of civilization, they have remained stationary. Even the influence of Budhuism, the hydra of superstition, which has attracted so many millions of votaries in China, is scarcely perceptible in the national character of the Chinese. Instead of changing the manners of the people, which every religion does when first introduced, Budhuism has been forced to accommodate itself to Chinese customs, and differs widely in many points from the creed professed by the nations of the Transgangetic peninsula. The natural abilities of the Chinese are truly great; they would keep pace with modern improvements, if they were once roused from their lethargy, freed from antiquated custom, and the slavery of idolatry and bigotry. But their pride, their imaginary superiority above all nations of the globe, their contempt of foreign arts and sciences, oppose strong barriers to improvement. Too vain to learn from others, they suppose that all nations, in order to be civilized, ought to come under the transforming influence of the Celestial Empire; thus they will be renovated, and arrive at the climax

of national prosperity, reform their manners, and enjoy the advantages of civilization!

The ancient Chinese seem to have been a rude, laborious people, possessed of blunt honesty, and less contaminated than other nations, by such vices as are the fruits of luxury, and an artificial education. An agricultural people like them, could not exist without arts; nor could a nation, that increased so rapidly, be governed without laws. Necessity, the mother of invention, directed their natural ingenuity to form characters, in order to communicate their ideas; to establish a government, whereby the peace of the community might be insured; to observe the stars for finding the seasons, when to commence the tillage of the ground, and the sowing of the grain; to fix the natural relations of life, for the sake of social concord and harmony. These seem to have been the materials, which Confucius found in the nation. He reduced all the ancient institutions to a system, as formal and trite as his whole philosophy. Imagining, that nothing but what he had taught was either necessary or useful, he declared his doctrines under the venerable name of the ancient code, to be the ne plus ultra of human wisdom. Henceforth no farther progress could be made in attaining knowledge, and promoting the happiness of the nation; but the prince and subject had only to revert to antiquity, in order to attain the summit of human bliss. The Chinese faithfully following the advice of the sage, remained stationary; they could degenerate, but not rise above their ancestors. This has been their state now for more than 2,000 years, during which period the face of the whole globe besides has been changed.

They are an antiquated nation, the very transcript of the ancient world living in the present age; quick of intellect, but slow to think for themselves; to improve is to introduce innovations, to reason with them is to be self-wise. This delusion, however, will vanish as soon as the almighty

influence of the gospel shall direct them to look upon other nations as the creatures of the same Creator, who have a claim to their sympathies, and with whom they must carry on a free intercourse, in order to promote their true interests.

The Chinese belong to the great eastern race, the most numerous of all others. Their countenances strikingly resemble those of the Tatars, although they are more expressive, and not so much flattened. They have black, stiff, and strong hair, a depressed face, wherein the distinguishing features are not strongly marked, a flat nose, small angular eyes, round and prominent cheeks, a pointed chin, thin eyelids, small beard, middle stature, and strong bones. Their beauty consists in plumpness, and their bodies possess little agility.

The peculiar structure of their eye exposes them much to ophthalmic complaints, and many lose their sight on account of the friction of an inverted eyelid.

We shall now endeavour to sketch the history, language, literature, institutions, costumes, industry, and manners of this nation separately. This is a very wide field, and will doubtless be more interesting to the reader than the former.

CHAPTER XI.

CHINESE HISTORY.

CHINESE history occupies so much space, that a whole life would be scarcely sufficient to traverse it. It is not the history of a nation which, emerging from barbarism, flourished and declined, and now only lives in its annals; but it is a series of facts, commencing from the most ancient times, and continuing to this day. No other history is, in this point, to be compared to it. Moreover, it possesses the strongest claims to originality; it does not call in the aid of any foreign records to establish the authenticity of its own—it does not base itself on tradition transmitted by other tribes —nor does it even endeavour to establish its own credibility satisfactorily. We ought to consider it as an extraordinary monument of unaided genius—a domestic detail of the affairs of an isolated and prolific family, venerable for its antiquity, and celebrated for its longevity. But if truth be the standard by which we measure historical works, the estimate we must form of Chinese history will be very low; for it is mostly composed by mercenary writers, kept in pay

by the government, whose administration they describe. A foreigner can derive little instruction from its dry details; instead of variety, he will find sameness and tautology—instead of reading the history of a whole nation, he will peruse the diary of an oriental court and its minions. The direful catastrophes and convulsions which destroy, regenerate, and scatter other nations, are here reduced to dreadful massacres, endless wars, and changes in the palace; whilst the people retain their original character, and, the revolution being past, are still found in their former state.

We shall now endeavour to give a comprehensive sketch of an empire which has been the wonder of all ages.

Chinese History has not attracted that notice in Europe which it deserves. Montini, a missionary, wrote a sketch, which Du Halde has received into his description of the Chinese empire. The Histoire Generale de la Chine, a very voluminous work, is a heavy translation of a Chinese compilation, but it is the most comprehensive detail we possess on the subject. In the Memoirs sur les Chinois, there are critical notices, and also the history of the Tang dynasty, thirteen volumes, penned by encomiasts. The "Sketch of Chinese History" was written with the sole view of preserving to this ancient nation a place in our universal history, and of attracting the attention of Christians to a vast nation still groaning under the thraldom of idolatry and ignorance.

A well-written history is still a desideratum. It would be a work of infinite toil and application, which could never be properly executed without the permanent aid of clever natives. The history of one-third part of the human race, which reclaimed Corea, Japan, Loo-choo, and Annam from barbarism, and at present maintains an undisputed sway over the Mongols, Tibetians, Eastern Turkomans, and other tribes, presents an object worthy of the labours and researches

of a first-rate genius. If judiciously composed, it would not yield in interest to the histories of either Rome or Greece, though these concern us more directly.

CHRONOLOGY.

It would be exceedingly easy to advance new conjectures respecting the antiquity of the Chinese nation, or to contest its primeval existence. Following Sze-ma-tseën, the Chinese monarchy dates from Hwang-te (the yellow emperor), who established a cycle of sixty years. According to his regulation, the year commenced from the conjunction of the sun and moon, or from the nearest new moon to the fifteenth degree of Aquarius. It had twelve lunar months; some of twenty-nine, some of thirty days. To adjust the lunation with the course of the sun, he inserted, when necessary, an intercalary month, and divided day and night into twelve periods. The cycle he called Hwa-keă-tsze; and to designate the years, he invented ten characters called celestial stems, and twelve others, called terrestrial branches, which were combined together into sixty variations. Both are also used to express a similar cycle of months and days, whilst the latter serve for naming the hours. The names of twenty-eight constellations are employed for distinguishing the days of the month, whilst the months are also divided into three decades, called Seun. According to this calculation, which has been adopted by government, the present year (1836) is the twenty-second of the seventy-fifth cycle, (4522 years since the reign of Hwang-te,) or, in common language, reckoning from the commencement of an emperor's reign, the sixteenth of Taou-kwang.

Confucius appears to date his chronology with Yaou, six cycles later, whilst others begin it with Fuh-he, several hundred years before. Hwang-te and some writers, reckon an immense lapse of time before this, amounting to cen-

turies and thousands of years. But the followers of the Taou sect, not satisfied with having fixed the duration of the Chinese monarchy at 10,000 years, thought to increase the glory of the Celestial Empire, by adding several myriads more, and though they may not deny that it once had a beginning, this is a fact certainly not insisted on by these courtly priests.

We should do very wrong in not consulting common sense on this interesting question. The history of all nations, except that of the people of God, commences with fables and mythological traditions; and it only assumes a more authentic shape, when the nation has arrived at a certain stage of civilization. Before Confucius, China had no authors, much less an historian, so that his own annals were transmitted by tradition, through a course of 2000 years! Under such circumstances, what correctness can we expect even after the most laborious researches? On these annals, however, the antiquity of the Chinese empire is founded with as much claim to our belief, as might be accorded to an English writer of the present day, who should sit down to compose the history of the ancient Britons before the invasion of the Romans, and not only give the names of their kings, but also repeat the speeches they uttered in council, or the debates of their Druidical assemblies. We, therefore, consider the history previous to Yaou (2337 B. C.) as fabulous, from thence to Confucius (550 B. C.) as uncertain, from Confucius to the Sung dynasty (A.D. 960) it may be deemed as correct as that of Greece; and since that period it is fully authenticated.

We are aware that the calculation of eclipses has been brought forward, to prove the high antiquity of the Chinese empire. If Europeans had not given themselves trouble to verify them, no Chinaman would ever have dreamt of bringing them forth as a proof; for it required much ingenuity even to find the eclipses in their classical works.

Natural phenomena have always attracted the notice of nations in their infancy, and it is not at all extraordinary, that either some Chinese tribe, or chief, took the trouble to mark down eclipses. As for accuracy in astronomical calculations, we allow the Chinese as much skill as the Chaldeans and Egyptians, but in paying them this honour as their due, we must confess, that their posterity has sadly retrograded, notwithstanding the aid of Arabian and European science. Since the Chinese of the Tung dynasty, they invited, for this purpose, the aid of foreigners; can it then be believed, that antecedent to this period, they possessed more astronomical knowledge? Have we any historical data to prove this statement, or were the constant revolutions and anarchy, under the preceding dynasties, more favourable to the cultivation of astronomy? The authenticity of Chinese history, owes not so much to the purity of its original sources, as to the systematic manner in which Chinese historians composed their works from age to age, and to the studious endeavour of European writers to attain a correct knowledge of facts. The more this history is examined, the more numerous are the difficulties which present themselves.

Chinese authors divide their history by the several dynasties. We prefer the following general divisions:—

First—Ancient History, from the commencement of the Hea dynasty, to the conclusion of the Han dynasty, (2207 B.C.—A.D. 263.)

Second—Middle ages, from the Tsin dynasty to the Yuen dynasty, (A.D. 264—1367.)

Three—Modern History, from the Ming dynasty to the present time, (A.D. 1368—1836.)

After taking a cursory view of the fabulous ages and traditions, we shall draw as true an historical picture as our means will allow, without descending to particulars. Whilst retaining Chinese chronology, we cannot warrant

its accuracy, but it would be presumptuous to change it, and only lead to still greater confusion.

MYTHOLOGICAL ERA.

Philosophers have often asserted, that man, unaided by revelation, can find out the Creator,—an assertion made in opposition to numerous facts. No nation commences its history with—"In the beginning, God created the heaven and the earth." "Though that which may be known of God is manifest in them, for God has shewed it unto them; for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made;" it is a lamentable fact, that when the nations "knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." This saying of Holy Writ strictly applies to the Chinese system of cosmogony; the best writers, the Tae-keih, a nonentity, influenced the dual principles of the Yang and Yin, which, by reciprocal operations, produced all things.

We shall not enter here on a detail of the more ridiculous theories, which fill whole volumes; but only quote the words of the Woo-yun-leih-neën-ke. Having stated, that an original ethereal principle, by its vapour, impregnated matter, so as to produce heaven and earth, and the Yang and Yin; the author tells us, that having become pregnant with man, Pwan-koo, the first of this race, was born. When he died, the air of his body was metamorphosed into wind and clouds, his voice into thunder, his left eye became the sun, the right the moon, the various members

of his body the four poles and five high mountains, his blood and fluid rivers and streams, his sinews and arteries were changed into land, the flesh was transmuted into acres, the hair into stars, the skin and down into plants, the teeth and bones into minerals, the marrow into precious stones, the sweat into rain, and the vermin adhering to the body were transformed into men! How noble our origin! Some writers assert a different transmutation, on which, however, we are loath to expatiate.

After this, there were thirteen celestial emperors, to whom succeeded eleven terrestrial, each of whom reigned the moderate period of 18,000 and odd years! Then came finally, the human emperors, nine in number, all of them related to each other, who swayed the world 45,600 years.

When they had closed their reign, there arose sages, of whom the first taught the people to live in nests, the others to boil their food.

Chinese writers, without troubling themselves with speculations regarding the creation of barbarous nations, or even alluding to their existence, limit their information to the foundation of the Chinese monarchy under Fuh-he. His first measure was to reclaim the people from barbarism, by teaching them hunting and fishing, enacting laws, establishing a regular government, inventing the elements of writing, and teaching them music. He is said to have originated the absurd system of divination contained in the classical book of riddles, the Yih-king.

Fuh-he had established his court in Ho-nan province, and we have there to seek for the cradle of the Chinese nation. Shin-nung, his successor, introduced agriculture and commerce, and studied medicine for the benefit of his people. He thus became the first physician, from whom the whole Esculapian race has since derived its knowledge and skill.

Man, prone to strife, even at this early period, stirred up war. The regular succession was interrupted, and an interregnum existed until Hwang-te ascended the throne. He is represented as a man of science, who cultivated astronomy to such a degree, that all succeeding ages had only to follow his steps, without troubling themselves with new theories. His magnetized chariot enabled him to make conquests, by showing in what direction he had to pursue the enemy. He was learned in anatomy, physics, mechanics, and music, which he sedulously taught to the nation. Having divided the country into districts, and made roads for facilitating the communication; built an observatory, fabricated the necessary instruments, and arranged the kalendar and cycle, (from which circumstances we may conclude, that the art of writing was generally known,) he died with the renown of having been the most scientific man of antiquity.

Te-shaou-haou is distinguished for his benevolence, and the judicious choice of his successor; the celebrated Te-chuen-huen, who improved what Hwang-te had commenced; he established a state religion, to which he constituted himself high priest. Te-kuh, although famed for possessing distinguished talents, did not really exemplify them; and his son Che forfeited the crown by his depraved conduct. Yaou, Che's brother, was raised by the tributary princes in his stead; and from him (2357 B. C.) a new era commences.

Yaou's life and actions, and those of the succeeding princes, have been chiefly described by Confucius, in dialogues contained in the Shoo-king. This prince is the beau ideal of perfection, virtue and wisdom, the paragon of statesmen, the patriarch of the people. His reign is a state of innocence, and the country which he governed, notwithstanding the fatal consequences of the deluge, another paradise. He is in fact, above all common mortals, free from

sin and failings, and though the greatest of mankind, at the same time the most humble and condescending.

His birth was announced by a dragon, the heraldic symbol of imperial dignity, and when he ascended the throne, (2357 B.C.) a kelin and phœnix appeared as a felicitous presage of his happy reign. His first care was to rectify the kalendar, and to have the annals of the Chinese monarchy transcribed; he then worshipped upon the five high mountains, and made a tour through the country, where he was hailed even by children with acclamations, saying, "This is the greatest prince that has ever governed the world; to know how to imitate his conduct, is to know and to possess every thing!" All the people met him, singing odes in his praise, whilst he himself hastened to the mountains to offer his sacrifices.

His principal merit consists in having drained the marshes, the remnants of the flood. The task was difficult and the enterprise miscarried, until, first Shun, and afterwards Yu, executed the emperor's orders. He associated Shun with him on the throne, a man who had been a potter, fisherman, and farmer, and in every station shown himself superior to the common race of mankind. They reigned conjointly for twenty-eight years, successful in every attempt, constantly intent on promoting the happiness of their subjects; and, during their leisure hours, discoursing on the principles of good government.

Yaou reigned ninety-nine years, and declared Shun his successor, though he had sons. Shun's filial piety towards his ungrateful parents has never been exceeded, and by his example he influenced the whole empire.

The marshes having been drained by canals, and the nature of the soil examined by Yu, a system of taxation was introduced, which, up to this date, has undergone little change. Like his predecessors, he was an astronomer, and constructed a celestial sphere. Having corrected the

code of laws, he reformed the people by moral songs and maxims, which every body learnt by heart. His benevolence extended even to the Barbarians, whom he brought under the influence of the celestial empire, by sending discarded courtiers to teach them. He saw every thing with his own eyes, traversed the country annually, and encouraged others to point out his faults. Having thus given a shining example to future ages, he sunk into the grave 2207 B.C.

Yaou, Shun, and his successor Yu, are the patriarchs of the Chinese. Their lives have been adorned by Confucius, who wished to draw a pattern for the imitation of princes. Whether they were real emperors, or only the chiefs of a particular tribe, it is difficult to determine.

ANCIENT HISTORY.

From the Hea to the Han Dynasty, from B. C. 2207.—A. D. 263.

1. HEA DYNASTY, 2207—1767 B.C.

Yu followed his illustrious predecessor, in preference to the presumptive heir. He was of a tall and commanding aspect, and his birth is alleged to have been miraculous. Having, in conjunction with Shun, administered the government of the empire, he was already ninety-three years of age, when he became the sole sovereign. Carefully treading in the footsteps of his predecessors, and even improving on their government, the nation was in the most flourishing state, and such as it never afterwards attained. Music, the arts of moral persuasion, with the most insinuating behaviour, and a strict watch over the conduct of his officers, were the means he employed in stimulating his subjects to virtue, and promoting their happiness. His frequent tours

through the empire, enabled him to construct a map of the nine districts into which the empire was divided. This he engraved on brass basons, which were afterwards kept in the palace, as the insignia of the imperial dignity. He died after a short reign of seven years. Confucius might have summed up the history of these three worthies, by saying—they were all excellency, and the very emblems of consummate wisdom. With Yu ends the perfection of princes. The monarchy now becomes hereditary, and fourteen princes, descended from Ta-yu, sit upon the throne. History is here, however, exceedingly barren. Of some emperors we know scarcely more than their names. Nor do the Chinese annals enable us to draw a picture of those times; more than four centuries are nearly a blank.

It appears that China, which is said to have then extended from 23° to 40° lat., and from the 6° east from Peking to the 19° west, was divided amongst a number of feudal chiefs, who either acknowledged the emperor, or set him at defiance. This feudal constitution originated, as elsewhere, in the natural principles of human society; the father of a family was the lord of his own household, until by superior address, authority, or force, others acknowledged his sway, and he became, at length, the chief of a tribe. These heads of families pertinaciously maintaining their power, did homage to a sovereign lord, the descendant of one renowned family of tributary princes, like that of Hea. As soon, however, as they were enabled to assert their independence, they either nominally acknowledged the emperor, or rose openly against him to resist his power. If the emperor were powerful, he had constantly to wage wars, in order to over-awe them; if, on the contrary, he was weak, he had to suffer all kinds of indignities in silence, and to be satisfied with even the shadow of authority that remained to him. The great question which was constantly agitated, both by philosophers and princes, was—how to

unite all within the four seas? (the whole empire under one head). The answer was "to be virtuous," by which means both princes and people would voluntarily submit themselves to the supreme government. Notwithstanding the exhibition of virtue, however, the tributary princes remained as fond as ever of their power, until Che-hwang-te subdued them (246 B. C.) by force of arms. It was then that China first became for a very short time an undivided monarchy.

From the above remarks, we may easily perceive, that intestine feuds never entirely ceased. Scarcely had Te-ke, Yu's son, ascended the throne, when a tributary prince of Kan, the present Se-gan district, in Shen-se, refused to do homage to him. This being as great an offence as if he had outraged the Gods, the emperor destroyed him and his host, as the avenger of Heaven. In the following reign, that of Tae-kang, a provincial governor, dethroned his sovereign, and raised his brother to the throne, because the former did not pay sufficient attention to government—a dangerous precedent. In the time of Chung-kang, an expedition was undertaken against certain astronomers, who appear to have been also powerful lords, because they had neglected to calculate an eclipse.

Shortly afterwards, we find that hosts of banditti, the very scourge of the country, devastated China. The minister who had dethroned one prince, though at least an hundred years of age, usurped the reign of Te-seang, and leagued himself with a wicked minion. This wretch, who had conspired with him, killed the minister, and then instigated his son to avenge the death of his father against the emperor, upon whose order he pretended the minister had been assassinated. He obeyed; the emperor was murdered; the wicked Kan-tsuh took possession of the throne, but the pregnant empress escaped with her life. The child she bore afterwards asserted his rights against the usurper,

ultimately ascended the throne, and reigned peacefully under the name of Te-shaou.

After him, nine emperors successively swayed the sceptre, who either did nothing worthy of being recorded, or maintained no historians to eulogize their exploits.

The reign of the Hea closes with the vicious Keĕ, a monster in every kind of wickedness, the very counterpart of Yaou and Shun; at once cruel, voluptuous, and savage, and, in fact, an offspring of hell. When his iniquity had finally reached its pitch, Ching-tang, a tributary prince of the subsequent founder of the Shang dynasty, having received all the faithful servants, who fled from the emperor's presence, into his service, routed and dethroned Keĕ. This monster promised to amend his faults, was restored to the throne, but relapsed into his previous vicious course, and was finally and for ever expelled, dying a wretched exile.

THE SHANG DYNASTY, 1766—1123 B.C.

The Hea princes had inherited the empire by the actions of one good man; they lost it by the wickedness of one bad one. This is the theme on which Chinese political writers constantly expatiate. They hold up the fall of the wicked Keĕ as an example to tyrants. Keĕ, in the language of China, is Nero.

Ching-tang, who was anxious to recall the age of Yaou and Shun, justified his actions by a solemn appeal to Shang-te (the supreme emperor, the Supreme Being). His taking possession of the throne was thus no longer an usurpation, but the execution of Heaven's decree. From his frequent invocations of Shang-te, we might be led to believe that he was a pious prince, who knew something of the true God.

Reigning undisputed lord, he improved the manners of the people, and laid up, very providentially, a large

store of grain. A famine, occasioned by drought, shortly afterwards happened, nearly at the same time as that recorded in Genesis. He could now be bountiful to his subjects. By propitiating the Deity, and charging himself with the sins which had occasioned this calamity, he appeased the wrath of Heaven; so that plentiful showers fell upon the parched soil. Chinese emperors have followed his example, and by a hypocritical confession of their sins, and a show of vain pageantry, rendered the idols of the land, clouds and rivers, propitious to their wishes.

Twenty-seven princes of the same family successively occupied the throne within the space of 643 years. We have endeavoured to collect information as to the retrogressive or progressive state of the nation, but we have not succeeded in our research. The fact is, that Chinese writers always seem to consider the nation at large unworthy of their attentions; the emperor and his court engross their whole mind. Even the numerous emperors of the Shang dynasty, whose lives were a mere blank, occupy their thoughts, whilst millions of industrious subjects, who furnished subsistence to these drones, have never been honoured with the slightest notice in their works.

In the year 1562 B.C. we find the first notice of the inroads of the barbarians. The Meaou-tze aborigines and inhabitants of the mountains are already spoken of during the reign of the Hea dynasty. Though they might often trouble the peaceful peasant by their incursions, they never became formidable to the empire. The enemies, who roved in the deserts which border on China, were more dreadful. Judging from their physiognomy, they were of the same origin as the Chinese; but their manner of life was widely different. Obliged by the barrenness of the soil to become hunters and shepherds, they naturally led a vagrant life, and inured themselves to hardships. They

were warriors by their very nature and profession, and habitual robbers, who pounced upon their prey like eagles. Either driven by hunger to leave their native wilds, or collected under the standard of an ambitious chief, they made continual inroads in the western and northern provinces of China. The swiftness of their horses prevented pursuit, and ere a regular army could overtake them, they had already carried off their booty to a secure retreat. Greater swarms of these barbarians took formal possession of whole provinces, where they accommodated themselves to the customs of the conquered Chinese, and after a few generations became the same effeminate race. They were then in their turn driven from the country, or lost amongst the Chinese. No means have been left untried by Chinese statesmen to keep these ungovernable Tatar races within the boundaries of their deserts. They have concluded treaties, exacted tribute, set them at war with each other, constructed a line of fortresses along the frontiers, and erected the Great Wall as a barrier, laying the intervening territory waste; but the nomades, notwithstanding all these precautions, have from time to time inundated the country. No obstacles could daunt a host of desperadoes, who had no choice but to starve in their barren country, or to rob the industrious inhabitants of happier regions. The history of their invasions recurs so frequently, that it would be exceedingly tiresome to recount their depredations, which were always accompanied with slaughter and cruelty towards the surviving, and ended in the utter devastation of the most flourishing districts. In some periods the Chinese have proved themselves Romans, and subjected these hordes to their sway. Once become auxiliaries in the Chinese army, they ceased to be formidable. Yet the numbers thus lost to these ferocious tribes were soon recruited by the prolific increase of others. The table-land of Asia has always been a bee-

hive of the human species, whence innumerable swarms have successively issued. China, more exposed than Europe to their inroads, has bent like a willow to the storm. She has been conquered, but has always preserved her existence and her nationality.

Amongst the princes of the Shang dynasty, the successor of Ching-tang, Tae-keă, forfeited for a time his claim to the crown by a disorderly life. The prime minister, E-yin, shut him up, therefore, in the catacombs of his ancestors, that he might repent and reform. This was certainly an extraordinary punishment, which had, however, the desired effect on the imperial pupil. E-yin was now, in fact, the emperor, and the trembling prince although grey-headed, a mere tool of his will; the minister lived to the next reign.

Under the following sovereigns the authority of the emperors over the vassal princes gradually decreased. Their names serve only to continue the chronology of history. Tae-woo, whose reign falls in 1637 B.C., is praised for his humanity, his love towards the people, and severity against the Mandarins.

After him, the princes appear to have led an ignominious life; their names are recorded, but their actions are buried in oblivion. The Mandarins had obtained the complete mastery over the people, who were borne down and impoverished by oppression.

The empire was in this state for about two centuries under eight princes, when Pwan-kăng made a desperate effort to suppress the insolent aristocracy, 1400 B.C. He removed his capital to the Yin district in Honan, and gave to the succeeding emperors the name of Yin dynasty. His successor destroyed the good he had wrought. The emperor's authority was more and more slighted, whilst the princes of Chow, by their statesman-like wisdom, conciliated general esteem, and drew multitudes of inhabitants to their capital (1352 B.C.)

One glimpse of natural prosperity was still vouchsafed to the country during the reign of Woo-ting, 1324, B.C., who, strange to say, was led to make choice of a minister by a dream. He proved, after diligent search, a mason, who seems to have been a man of a powerful mind, a "heaven-born minister," whose administration spread glory over the reign of Woo-ting.

Whilst China was the most civilized country in Eastern Asia, the southern provinces, which at present are annexed to the empire, were in a state of barbarism. A connection, however, was kept up by embassies, and the chiefs of the various tribes offered homage to Heaven's Son. Chinese writers have been very careful in noting down the arrival of a tribute-bearer. Though, at first, only the adjacent nations, implored a condescending glance from the emperor, in the most abject terms, the Chinese monarch thought himself entitled, by degrees, to demand universal submission. This prerogative they have maintained throughout all ages; and as long as they remain ignorant of geography, they will pertinaciously persevere in their arrogant folly. It was Woo-ting's glorious reign which attracted numbers of these humble vassals to submit to such a wise prince.

A rapid decline of the reigning dynasty was visible during the tyrannical government of Kăng-tsoo, Kĕă-tsoo, Lin-sin, Kang-ting, and Woo-yih, who oppressed the country for seventy years. Prompted by despair, numbers of imperial subjects sought an asylum in the neighbouring isles; and it is supposed that from them Japan received its first Chinese colonists. It would be superfluous to enter on a disquisition respecting such a remote event; and it might be absurd to assert that Japan was peopled by no other race; the island composing this empire being separated only by a narrow strait from the peninsula of Corea and the continent of Asia. The Mighty God, in scattering the human family over the globe, with wonderful wisdom, mixed the

races, so that it is next to impossible to analyze their separate origin. It is, however, certain that Japan received its civilization from China, and as this was not introduced by an invasion of the Chinese monarch, it must have been spread by Chinese colonists.

The succeeding monarchs employed the wise princes of Chow as their prime ministers. The ruin of the Yin race seemed now to be sealed. Chow-sin, the last of this family, who reigned 1134 B.C., was, if the historians are to be credited, as cruel and lewd a monster as ever disgraced the throne of China. Some deductions, however, should be made from their statements, as he is treated by them as a fallen prince; and to justify the usurpation of the Chow family, they mark his character with indelible infamy. He is even said to have surpassed Keĕ in wickedness, because he possessed great energy, and was headstrong in his passions. Tan-ke, an infamous but beautiful woman, prompted him to many horrible actions. She was his faithful companion in all the orgies of debauchery, which, to the disgrace of the human race, were celebrated in the imperial palace. Whenever his ingenuity in inventing new tortures for his fellow-creatures was exhausted, she suggested new means of satisfying her thirst for human blood.

Woo-wang, who overthrew the tyrant, rescued his father, who was prime minister, from prison, by presenting a beautiful female to Chow-sin. At first he suppressed the rebellion of the grandees, who rose to revenge themselves against the tyrant; but when all hopes of forcing the emperor to forsake his wicked ways were abandoned, he became the leader of a general insurrection. The imperial army was totally routed. Chow-sin, who expected no mercy from those he had treated with cruelty, gave up all for lost. Envying his enemies the possession of the treasures which he had amassed by oppression, he burnt himself with them in his palace. Tan-ke, like another Jezebel,

hastened to receive the victor, and to recompense him by her charms, but was executed on the spot. Thus ended the Shang dynasty.

CHOW DYNASTY, 1122—249 B. C.

This period is to the Chinese the most remarkable era of their history. Though Yaou and Shun had laid the foundation of the empire, the maxims of their governments were long forgotten, nor could these perhaps be followed, under circumstances so different from those of remote antiquity. The first sages rose to create a system of politics, in accordance with the principles of the ancient monarchs. As their name was perpetuated by a host of disciples, who knew nothing else but what their masters had taught them, and all the scholars of the subsequent ages trod in the beaten track, China may be said to have received, under the Chow dynasty, its sciences, arts, and that whole political system, which it has tried to retain unalterable to the present day.

The Chow family occupied the throne for a far greater space of time than any dynasty before or after it; thirty-five princes reigned successively for 873 years; the duration of the dynasty, and the average length of each reign, we believe to be circumstances unparalleled.

An intelligent and pious mind perceives throughout history, purposes the most magnificent, and the most wisely concerted to promote human happiness.

It is remarkable, that Yaou, Shun, and Yu, seem to have been contemporaries of the three patriarchs, Abraham, Isaac, and Jacob. The civilization of China was coeval with that of Egypt; the cultivation of literature there, with the cultivation of literature in Greece; and the extension of the empire, with the extension of that of Persia. When Greece had its Socrates, and other founders of philosophical

sects, the Confucian school, and the abstruse doctrines of Laou-keun, flourished in China. Even a second Alexander arose in this country, not long after the Macedonian, in the person of Tsin-che-hwang-te. But the human mind in Eastern Asia, though under the same degrees of latitude, never soared so high as in the Western world, its progress was checked, its exuberance restrained. A permanent conquest was achieved by the Chinese through the extension of agriculture, which chased the aborigines from their woods into the mountains. The rapidly increasing population gained their lands from the barbarians by dint of industry, and kept possession of the conquest.

Woo-wang, the young emperor, very soon suppressed the abuses of the Shang family. He was, according to the testimony of Confucius, without spot or blemish, solely intent upon rendering the nation happy. To the many feudal states which already existed, he added others, by partitioning the country amongst well-deserving statesmen or princes of ancient families who had lost their patrimony. Thus he unintentionally increased the evils which were productive of so much bloodshed in the empire. The son of Chow-sin he appointed governor, but the uncle of that monster, Ke-tsze, fled into Corea rather than remain in a country where his family was disgraced. There he is said to have laid the foundation of that kingdom, which alternately acknowledged China, or fought against it. Ching-wang, the son and successor of Woo-wang, was carefully educated and assisted, during the first years of his government, by one of his uncles. The others envying his high prerogative, fomented a rebellion, in conjunction with the son of Chow-sin. Though it was happily suppressed by the vigour of the young prince, he was obliged to remove the malcontents to a distant province, where they built the city of Lo-yang, and afterwards proved faithful subjects to the new dynasty. Towards

the close of his reign, his fame had so far extended, that some southern barbarians, either from Tun-kin or Yun-nan, sent tributaries to ascribe to him all the honour and glory of their long enjoyment of peace and tranquillity. To the Emperor's influence upon the earth, they ascribed the good harvest and the abundant fruits of the earth. Under him the first coins were cast and issued, to prevent the inconveniences of bartering commodities instead of paying in cash.

His son, Kang-wang, was a good man, but he did nothing that deserves peculiar notice. Under Chaou-wang, 1052 B. C., numerous rebellions and intestine wars laid the empire waste; whilst the Emperor himself fondly engaged in hunting. He was drowned from passing a bridge, which broke under him, to the general joy of his subjects. His successor was a prince of the same stamp, and fond of horsemanship. The Tatars had ravaged the western provinces, and he made an unsuccessful attempt to chastise them in their own deserts, where he died unregretted.

From 964—878 B. C., a number of princes governed the country, whose reigns were remarkable only for their folly, and which may be passed over in silence.

Le-wang being an avaricious wretch, endeavoured to extort as much money from his subjects as he possibly could. A grasping minister assisted him in his designs; the palace was full of riches; but the people groaned and execrated the tyrant. He in his turn severely prohibited all complaint. Yet the keen national sufferings, though smothered for a considerable time, finally produced a general insurrection. Le-wang in consequence fled, and died in exile.

During Seuen-wang's reign, 827 B. C., the Tatars were for the first time routed, and successfully attacked in the steppes. Yet they returned, and the emperor, leading a

new army against them, was defeated, and finally died of grief.

Towards this period, the tributary princes of Loo, Tse, Chin, Tsoo, Tsaou, Tsin, Yen, Sung, and other states, had usurped sovereign power to themselves, and not only defied their equals, but also waged wars against the Emperor. From henceforth feuds never ceased; wars were protracted, and whole provinces laid waste by the Tatars or rival princes; in which struggles, the Emperor either bore a part, or remaining an indifferent spectator, lost his power and influence. The Tatars, growing more daring by repeated success, and profiting by the internal divisions of the country, no longer confined their inroads to sudden invasions, but carried on a regular war of plunder against the defenceless Chinese.

About the time when the Grecian Olympiads were instituted, Chinese chronology, under Ting-wang, 770 B. C., becomes more accurate and deserving of reliance. Under his reign, twenty-one princes raised their principalities into kingdoms, and openly declared their independence; peace seemed to have been for ever banished from China.

Under Ling-wang, who ascended the throne in 571, Kung-foo-tsze (Confucius) was born, in 552 B. C. Of his life and writings we shall speak in another place.

His less successful contemporary was Laou-keun, a mystic philosopher, who deified reason, and added to the number of idols some others of his own invention. His desire apparently was to create a state religion, and to render himself as important as Confucius, but in this he did not succeed. The government continued to worship all visible nature, and merely tolerated the followers of Laou-keun.

During the life of Confucius, the princes aimed fiercely at each other's destruction; after his death, a complete

anarchy succeeded. The emperors became mere shadows, the tributary princes sought to extend their dominions at the expense of their neighbours, and the people neglecting agriculture, either lived by war, or died of starvation in the ditches, or on the highways. China presented a more wretched spectacle than even Germany during the middle ages.

Mang-tsze (Mencius), one of the greatest disciples of Confucius, who was born under the reign of Leĕ-wang, 375 B.C. gives a lively picture of those unhappy times. Confessing himself a humble disciple of the sage, he travelled through the country, admonished the princes to harmony, took himself the helm of government in several tributary states, collected myriads of disciples to second his views, and counteracted several sects, which had sprung up; yet he did not succeed in his benevolent intentions. The time had arrived, when persuasion could be of no avail, and arms alone suppress the feuds of the numerous lords. China, exhausted by intestine struggles, was an easy prey to an enterprising conqueror. Its fate, in this respect, resembled that of Greece; though no state in China was ever possessed of freedom, and the people waged war only to settle the quarrels of their princes.

The emperors having lost all their influence, and the greater part of their territory, carefully guarded the brazen vessels, on which the nine districts of China were engraven by the Great Yu, whereby they proved their claim to the imperial throne. Heën-wang, to secure them against robbers, threw them into a lake.

The Tsin state having been ruled by a succession of warlike princes, gradually overpowered the others. During the long reign of Nan-wang, which lasted, unhappily, forty-one years, Chaou-seang, Prince of Tsin, sacrificed to Shang-te, a privilege which the Emperor alone had enjoyed; and soon afterwards took possession of the imperial

domains, whilst Nan-wang paid tribute. He having died in exile, his faithful subjects chose Chow-keun, a distant relation, to avenge their wrongs. Yet he was too weak to second their views; and the other tributary princes did not assist him in the war against Tsin. As soon as he perceived that all further attempts to retain the imperial dignity would prove fruitless, he made his peace by a voluntary surrender of his rights, (248 B. C.)

Few notices about the state of the country, during this era, have been transmitted to us by the Chinese historians. But their details of wars, and narratives of the rise and progress of each tributary state, are exceedingly minute. From the deeds of violence, rapine, and slaughter they relate, we are led to believe, that the people had become as ferocious as their Tatar neighbours. We learn, at the same time, that many princes adorned their capitals, largely remunerated the ministers of their pleasures, and that a few were inspired with the more laudable ambition of imitating in their lives the great Confucius. Learning, as far as the sage had recommended it, was cultivated in many courts, but the great mass of the people appear to have lived in brutal ignorance.

TSIN DYNASTY, FROM 249—205 B. C.

Chaou-seang, a man of tyrannical disposition and unbending mind, had forced Chow-kung to abdicate, and by his cruelties had terrified other princes into submission. Tsin became supreme in power, and a reign of terror commenced. His grandson Chwang-seang-wang succeeded him, and carried on the ambitious views of his ancestors. When he wished, however, to be acknowledged the rightful sovereign, five tributary princes raised an army, and defeated him in a pitched battle. Baffled in his design, he shortly afterwards died, and left his patrimony, which comprised

the fifth part of the Chinese territory, to a spurious son thirteen years of age, (246 B.C.)

A new era commences with Ching-wang. As long as he was a minor, he engaged in court intrigues, and sent his mother, formerly a slave, into exile. Even his boyhood was marked by cruelty; and when the literati reproached him with it, he punished them with death; but as the severest tortures did not deter them from openly blaming his conduct, he affected to relent, yet cherished in his soul deeper purposes of revenge.

Before we proceed to give a short account of his actions, we must observe, that as he proved a determined enemy to the Confucian school, throughout his life, the historians have painted their enemy in the blackest colours of a Chinese Attila.

Having arrived at manhood, and being bent on revenging the disgrace of his father, and obtaining universal dominion, he appointed Le-tsze, an unprincipled courtier, his prime minister. He replenished his treasury by villany and oppression, set the other tributary princes at war with each together, by furnishing subsidies, and when he had thus weakened them, subjected one after the other to his sway. The founders of the preceding dynasties had ascended the throne by overthrowing worthless tyrants, and obtaining the suffrages of the people; but this prince attained the sovereignty by force of arms, against the will of the nation. The conqueror was also able to retain his conquest. Endowed with an uncommonly vigorous mind, and of a restless disposition, grand in his designs, and inflexible in his purpose, he knew of no impossibilities and difficulties. When he reigned sole sovereign, he abolished the humble title of Wang (king), which the preceding dynasty had adopted, and called himself Ta-che-hwang-te, (the great first emperor), and proclaimed himself a compeer of Yaou and Shun.

Anxious to signalize himself as the inventor of a new

system of government, and to model the whole nation according to his ideas, he destroyed all public records, and the books of the Confucian sect, commencing at the same time a relentless persecution against the literati.

He did not confine his conquests solely to China, but attacked the southern nations with great success, so that the renown of Chinese valour became as terrible in Asia, as that of the Romans in the western world. It is difficult to determine how far his conquests extended, yet most of the Asiatic tribes date their knowledge of China from his reign. The inhabitants, of the Ultra-gangetic peninsula, who in language, customs, and features, so much resemble the Chinese, still preserve a tradition, that their country was invaded and peopled with Chinese, by Che-hwang-te. The execution of a whimsical project, was the means of transporting a Chinese colony to the Japan isles. The Huns, and other Tatar tribes he completely routed and pursued into their native deserts; and to protect the country against their future inroads, he completed the famous Great Wall, of which some parts had previously been erected. His leisure hours he spent in traversing the country, putting new regulations into effect, and reforming abuses. He was at the same time superstitious, but framed a religion of his own, setting all ancient rules at defiance. Arts and sciences, if of a practical tendency, he encouraged, but the cultivation of all others he severely prohibited.

When he was satiated with war, he lived a luxurious life, and surpassed all his predecessors in the splendour of his court. The guilt of the blood which he had shed, rested heavily upon his soul, and embittered the latter days of his life; he died a miserable wretch, having emptied the cup of worldly glory, and found that all under the sun was nothing but vanity and vexation of spirit. He was one of those instruments, which God em-

ploys to shake the nations, and punish them for their sins, (207 B. C.)

His son Urh-she-hwang-te, the effeminate offspring of a vigorous father, hid himself in the palace, and entrusted the empire to eunuchs. Two years had scarcely elapsed, when Lew-pang, the captain of a band of robbers, in conjunction with the army of Tsoo, marched against the feeble-minded emperor. When he finally heard that all was lost, he offered the whole empire to the rebels, in order to save his life, but meeting with a refusal, he stabbed himself. His nephew, after an unsuccessful attempt to recover the throne, put a halter round his neck, and surrendered himself to the generous Lew-pang, who from a robber became an emperor, and the founder of the celebrated Han dynasty.

THE HAN DYNASTY, B. C. 207—A. D. 263.

The example of Che-hwang-te exercised a baneful influence on all the grandees. He had taught them the art of gaining power, and they were henceforth engaged in usurpation. The prince of Tsoo, who had abetted the robber, generously gave him a part of the spoil; but Lew-pang could suffer no rival, and the prince's measure accelerated his downfall, whilst he himself ascended the throne under the name of Kaou-tsoo.

Being the grandsire of twenty-eight emperors, who for more than 470 years ruled over the largest empire in the world, his name is highly celebrated in the annals of his country. He possessed the daring and enterprising spirit of a freebooter. Himself a hardy and experienced soldier, he made a judicious choice of his officers, and by means of them, and his numerous trained bands, he kept the empire in complete subjection. Amongst the Huns, however, he was less successful, for his best generals repeatedly deserted,

and went over to the enemy. Either from inclination or policy, he flattered the Confucian school, recalled the persecuted sages, and compiled by their aid a new code of laws.

He died when his son and heir was still a child, 194 B.C. His mother, a cruel and intriguing woman, became regent, and aided by experienced statesmen, proved an excellent ruler, though she was in her private character a monster. The young prince, who was studiously kept from business, and taught to devote his life to pleasure, never reigned. After his death, when she had raised her minions to the most important stations, she usurped the empire, and reigned under the name of Leu-how. It was a new and unheard of thing to see a woman the sole possessor of the throne; but the terror she spread by her cruelties forced the nation to bow under the yoke. Her successor, Wan-te, a wise prince, who succeeded in 180 B.C., lived in peace, and redressed the grievances of his subjects, so that his name was blessed. He was the first who gave a distinctive name to his reign, a custom which has been followed by the emperors of all succeeding dynasties.

His successors were great scholars, and collected crowds of literati around them. Literature not only flourished, but was better cultivated than it had been under the Chow dynasty. Philosophers swayed the empire, but mismanaged it.

Woo-te reigned for fifty-four years. His constant struggle was against the ferocious Huns, whom neither his arms, tribute, alliances, nor political intrigues could drive from the empire. A signal victory gave him a short respite, but the inveterate enemies of China soon collected new forces to carry on their depredations.

For the first time we are informed, that the doctrines of Laou-tsze, or Laou-keun, gained influence. Both princes and officers were engaged in unravelling his abstruse sys-

tem of metaphysics, studied alchymy, and drank the nectar of immortality. The Confucians, who relate all the evils of this heresy, bewail the aberration of the human mind from truth, and deplore in the strongest terms, their loss of authority and place. Having unmasked the villany of their mortal enemies, they persecuted them with savage cruelty, and reassumed their former station as umpires of the realm.

Sze-ma-tseën, the Herodotus of China, graced the reign of Woo-te. Many other distinguished scholars obtained honours and employment at his court; their suggestions were very sage, but the execution of their measures was often found impracticable.

Seun-te carried his love of literature farther than any of his predecessors, restored the text of the ancient classics, and did more for the empire than any of them had been able to effect. He made the Huns his vassals, and thus reigned to the shores of the Caspian. This event was sudden and unforeseen, and his success was attributable to the wisdom of his policy, no less than to the prowess of his arms. The golden times of Yaou and Shun, were now again to recur, but all the vain efforts of the literati to realize this favourite dream, were only productive of misery to the country.

The last year of the reign of Gae-te, a prince of a firm and great mind, and an enemy to the tyrannical mandarins, is celebrated as the era of our Saviour's birth. He who was born for the redemption of the whole world, was not known; nor has the gospel of salvation even at present reached these distant regions.

His successor Ping-te, a minor, did not reign even in name. Wang-mang, an ambitious and cruel grandee, collected a crowd of partisans around him, and under the following reign dethroned the Han family. Various leaders immediately collected forces to assert the rights of the Han

dynasty, and a dreadful struggle commenced, which ended in the destruction of Wang-mang. The country would long have remained in a state of anarchy, if one of the victorious generals, after being raised to the throne, A.D. 25, under the name of Kwang-woo, had not restored a vigorous government. Having put down the rebels in every part of the empire, and moreover humbled the Huns, he waged a long war against two Cochin-Chinese princesses, who wished to shake off the yoke. Their country had gradually been conquered by the Chinese, and though they fought heroically, in order to free themselves from the oppressors, they were routed, and the Chinese general penetrated even to Cambodia.

The line of the Han princes being interrupted by the usurpation of Wang-mang, the emperors from Kwang-woo downward, are called Tung-han. Ming-te his successor, A.D. 58, was prompted by a dream to search for the Holy One, who was, according to Confucius, in the west. A solemn embassy was immediately dispatched to Hindostan, and a priest of Budhu returned with them to China. Budhuism, finding an advocate in the emperor's brother, from henceforth began to spread its baneful influence over the nation, and became at length more popular than either the state religion or Taouism. It is rather remarkable that such a gross system of idolatry should have found so many votaries. The Chinese, averse to every thing foreign, did not scruple to embrace the most absurd doctrines, while they looked down with indescribable contempt upon the barbarians with whom it originated. What a striking proof is here furnished of the ease with which the human mind, unassisted by divine revelation, submits to the most degrading superstition, without being conscious of its fall!

His successor, Chang-te, (A.D. 76,) is celebrated for his signal victory over the Tatars, whom he drove into the

desert. Literature was in a very flourishing state, and Pankoo, a celebrated female, surprised the people by her talents. After his death, children, women, and eunuchs, held the reins of government during successive reigns. Misery, anarchy, wars and devastation were consequently boundless, and the Han dynasty irresistibly hastened towards its close. The emperors however still asserted their influence by numerous standing armies. But when their generals refused to obey them, their rivals, the imperial authority was entirely lost. Some of them dragged on an ignominious existence among the eunuchs, whilst others precipitated themselves into inevitable ruin by irritating the most powerful chiefs. Heën-te therefore delivered the seals of the emperor in A. D. 220, to Tsaou-pe, the son of the most renowned general of that time, who had founded the Wei state.

Chaou-leĕ, another descendant of the Han dynasty, immediately declared himself emperor, and thus gave rise to the How-Han dynasty, which continued from A.D. 221, to 263. A third competitor for the crown appeared in the prince of Woo, who ruled over a great part of Southern China. Since three states fought for universal dominion, this period has been called San-kwoŏ—three kingdoms.

Numerous were the heroic exploits, which the respective generals of these three leaders performed. Dreadful, however, was the state of the country, where every inhabitant took up arms, and endeavoured to slay his neighbour. The San-kwŏ-che, a historical novel which we have already mentioned, gives us a faithful picture of those horrible times. How-te, the legitimate emperor, despairing of success, abdicated the throne in favour of the prince of Wei, against the wishes of his son, who stabbed himself and his whole family, A.D. 263. With him the Han family became extinct.

During no period of Chinese history, were the energies of the nation so much roused. The greatest generals, the most celebrated writers, the ablest statesmen, and the wisest of men whom China ever produced, lived during this epoch. The rapid extension of the empire towards the south and west, carried Chinese civilization to the very borders of the Indian Archipelago, and to the foot of the Imaus. Learning was no longer confined to a few schools, but was generally diffused. The system of choosing government officers from successful candidates in the public examinations, was another excellent institution of this dynasty. Having commenced an intercourse with foreigners, and received ambassadors from Western Asia, China seemed upon the point of imitating Rome, when its civil wars made it retrograde. Yet it still remained a mighty empire, though divided amongst many lords.

The feudal system did not exercise such a baneful influence at this time as under the preceding dynasties. The power of the proudest vassals being broken, it required centuries ere they could regain strength to resist the lawful emperor.

The Chinese consider the reign of Han, as the most glorious in their history, and to this day call themselves Han-tsze, or Han-jin—"Sons, or men of Han."

MIDDLE AGES.

From the Tsin to the Yuën dynasty, 264—1367 A.D.

THE TSIN DYNASTY, 264—420, A.D.

This dynasty, though written in the same way as that founded by Tsin-che-hwang-te, is designated in Chinese by quite a different character.

The founder of this line of princes was Sze-ma-yen, who

ruled over the Tsin principality, and watched his opportunity till the three contending states had exhausted their strength against each other, when he pounced upon his prey. All China beheld with astonishment the boldness of this man; yet as nobody had an army at his command to resist him, he was soon acknowledged emperor. The prince of Woo, however, being aware of his ambitious character, sent 5,000 actresses and courtesans to amuse the court, and to enervate the new government by pleasure.

This family was 156 years upon the throne, and fifteen emperors held the reins of government; yet amongst them there was not one great man.

Woo-te, the imperial name of Sze-ma-yen, left the empire to a headstrong youth, who was wedded to a cruel woman. His successor was a well-intentioned man, but the King of Han, a powerful vassal, dethroned and killed him. His name was Lew-tsung; he exceeded all his contemporaries in barbarity, but he was a skilful general, and had a band of devoted soldiers at his command. His usurpation shocked the whole empire. Ming-te, a brother of Hwae-te, whilst anxious to prove an avenger, was made prisoner by the same tyrant, who treated him with the greatest indignity, and afterwards put him to death.

A distant relation of the Tsin family, Sze-ma-juy, the governor-general, was raised by the unanimous voice of the nation to the throne, under the name of Yuen-te, A.D. 317. With him begins the line of Tung-tsin—eastern Tsin princes. The King of Han had already died, when the Emperor took ample revenge upon his son and his capital. The general who executed his orders proved still more cruel than the enemy he had defeated, and one of his creatures had the impudence to proclaim himself emperor.

War never ceased. To increase the misery of the people, the Tatars not only took an interest in the affairs of

China, but ranged themselves under the banners of some tributary princes, and partook in the general plunder of the country. Children sat upon the throne, and when they were grown up to manhood, were wisely taught to refrain from meddling in the affairs of their unruly generals and princes. Some of them secluded themselves in the palace, and were ignorant of what happened around. Of this stamp was Gan-te. Lew-yu, his general, had gained a memorable victory over the Gou-gin Tatars, a numerous tribe, who had, by their inroads, thrown the whole empire into consternation. Being ill rewarded by his master, he assassinated him, with nearly the whole imperial family, and put the brother of the Emperor, under the name of Kung-te, upon the throne (419), whilst he himself became prince of Sung. Soon, however, he repented of his generosity, and marched to the capital, when the Emperor, prompted by despair, abdicated the throne, 419. Thus ended the Tsin dynasty.

The frequent change of masters strongly reminds us of Rome at the same period; yet the imperial dignity in China was hereditary, and the generals, not the soldiers, overthrew dynasties and dethroned emperors.

SUNG DYNASTY, 420—479, A.D.

The Tatars had in the meanwhile taken possession of whole provinces in the north and west of China, and founded kingdoms for themselves. In this they imitated their brethren, and other barbarians in Europe, who acted the same part towards the Roman empire. The Chinese were thus forced to fight for their existence, and war became the profession of once peaceful agriculturists. Had the various Tatar states, of which that of Wei was the most powerful, been united, China would soon have been subdued. Yet, so far from making common cause, they proved

the most inveterate enemies of each other, and frequently endangered their own safety.

Lew-yu, the founder of this short-lived dynasty, sprung from the dregs of the people; but he possessed an uncommon share of talent, though he was wily and cruel. Having poisoned the Emperor, Kung-te, he reigned without control.

His son, a young and weak prince, was dethroned on account of his incapacity to rule. Under the reign of Wan-te, the influence of Budhuism was felt throughout the provinces. " Its votaries had, within four centuries, become so numerous as to endanger the peace of the empire. Both the manners and minds of the people had been brutalized by this degrading superstition, and all sense of virtue was extinguished in their breast. The Emperor, therefore, published prohibitory edicts, and persecuted the priests. The Prince of Wei was still more severe, and put many Bonzas to death in the most inhuman manner.

Wan-te's reign, considering the times, was prosperous. He was murdered by an unnatural son, whose brother afterwards reigned under the name of Heaou-woo-te. This prince commenced as a hero, and ended as a debauchee. His son, a monster of the worst description, was murdered by a eunuch, after having stained the whole palace with the blood of the innocent. His successors faithfully copied his barbarous example, and killed their own relations with savage fury. Ming-te alone died a natural death. Tsang-woo-wang was murdered by the eunuchs. Seaou-taou-ching, a general of considerable renown, one of the conspirators, from that time became very powerful. He obtained the principality of Tse, exalted and dethroned an emperor, the last of the Sung race, (477,) and finally usurped the sovereignty.

Eight emperors of this family sat upon the throne, and,

with two exceptions, disgraced it. They were men of the lowest cast of mind, without any redeeming quality. Were we not convinced of the desperate wickedness of the human heart, we might doubt man could wallow in such abominable vice.

TSE DYNASTY, 480—502, A.D.

Whilst the southern provinces of China were suffering from misrule, they could not rival the northern countries, where the latter princes of Wei had established a vigorous and wise government. The Tatars, though ignorant of the doctrines of Confucius, far exceeded the Chinese in practical wisdom. Their empire was called the Pih-chou—northern dynasty; whilst the Chinese obtained the designation of Nan-chou—southern dynasty. Of the latter only, Chinese historians deign to speak in detail, because the reign of barbarians is too trivial to deserve their notice. The empire was thus divided until the Tang dynasty, (619,) when it was united under one head.

Kaou-te, the imperial name bestowed upon Seaou-taou-ching, did much to raise the country from its degraded condition. He was vigorous in his administration, and left the state very prosperous.

His son, Woo-tee, like the offspring of most great men, the founders of dynasties, was weak and bigoted. His favourite study was the abstruse doctrines of Budhu; and he shewed himself a worthy disciple of such a master. Superstition was the order of the day; a Chinese philosopher taught the mortality of the soul, an opinion which was eagerly embraced, and prevails to this day; whilst others endeavoured to discover the great nostrum of Laou-keun—immortality.

His grandson was dispossessed of the throne by Seaou-lun, an intriguing statesman, who created himself emperor

under the name of Ming-te. Enraged at this usurpation, the Northern Emperor interfered with a numerous army. The death of the usurper and defender of the rightful heir ended the struggle. A celebrated general, Seaou-yen, exalted Ho-te, and like his predecessors, shortly afterwards dethroned him. Having adopted the title of Prince of Leang, he founded another ephemeral dynasty.

LEANG DYNASTY, 502—557 A.D.

The struggle which had commenced under the preceding dynasty between the Nan and Pih-chaou, strongly reminds us of the contest between the eastern and western empires in Europe.

Leang-woo-te, the new emperor, prosecuted the war with vigour. Though engaged in this bloody contest, he cultivated literature and encouraged merit, and was in every department an honour to his age. His antagonist was a spirited woman, the princess of Wei. He could never obtain a complete victory over this consummate politician, and having exhausted his strength, he abandoned his grand projects, and became an enthusiastic votary of Budhuism. His life was henceforth spent in dreams, from which even the near approach of the enemy could not awaken him. He was finally attacked by his own general, who spared his life, though he plundered the capital; but he could not survive his misfortunes. His son was slain by the same general, whilst Yuen-te, a relation of Leang-woo-te, was raised to the throne by force of arms, but without being able to effect any good. The general, who had subdued the oppressor of both the emperor and the nation, proved an equal tyrant. His name was Shin-pa-scën. He forced Yuen-te to abdicate the throne, and when his brother King-te rewarded the slayer of the emperor, Shin-pa-scën considered himself entitled to commit every crime. Having

declared himself prince of Chin, King-te, without even being requested, yielded the empire to his powerful general, 557.

These transient dynasties ran one uniform race. Military despotism was everywhere established, and unless the emperor was a general, he could not maintain his authority. In the north, a line of princes, descended from the Topa Tatars, had maintained their sway for about 149 years. They had by this time lost their natural fierceness of character, and amalgamated with the Chinese. It was therefore easy for Yu-yuen-hoo, an intriguing minister, to drive them from the throne, 556.

CHIN DYNASTY, 557—589 A.D.

The usurper enjoyed the throne only for a few years, under the name of Kaou-tsoo. His son, Wăn-te, was animated by an ardent love towards his subjects, and possessed considerable talent for leading an army to victory, yet died in his youth. His successors enjoyed only short reigns, or withdrew themselves to the palace to spend their lives with women and eunuchs. The Suy state had in the mean while become very powerful, and its ruler, Yang-keën, was ambitious and enterprising. He had been raised by the northern emperor, and served for a considerable time as his prime minister. Having convinced himself that nothing could resist either his politics or arms, he determined to subject both the northern and southern empire to his sway. In this he succeeded to the utmost of his wishes, and thus became the founder of the Suy dynasty, 589. This division had existed since 420, and though the broad Yang-tsze-keang formed the boundary of the two empires, distinctly marking the territories of each kingdom, the quarrels for their respective possessions were incessant. Civilization gained by this partition, for the emperors of the south

were enabled to bestow greater care upon the most southern provinces, and to extend their sway in those quarters; but what was this paltry advantage, when compared to the injury occasioned by the constant wars? Yang-keen therefore, in uniting both, proved a great benefactor to his country.

SUY DYNASTY, 590—618 A.D.

Yang-keen ascended the throne under the name of Kaou-tsoo, and tried again to re-establish what so many ages of misrule had ruined. He greatly encouraged literature, and even prescribed rules for composition. In the administration of the laws he was too severe, but these licentious times required a strong arm for the maintenance of good order. The Tatars, in formidable hordes, appeared again on the frontiers; the emperor, aware of his inability to meet them, sowed discord among their chiefs, and reigned in peace. He humbled the king of Corea, because this prince refused to pay tribute. Having thus established tranquillity, both within and without, he died in 604.

Yang-te was a scholar, who spent the greater part of his time in republishing the works of former dynasties. He had caused the death of his father, and murdered a brother, the rightful heir of the crown. To silence his conscience, he lived for a long time a life of pleasure, in the midst of women and depraved courtiers; but feeling that constant enjoyment only created satiety, he commenced the improvement of the country by digging canals and making roads. Shortly afterwards he engaged in a war with the Coreans, but during his absence several provinces revolted, and he himself was soon assassinated.

Le-yuen, a celebrated general and statesman, raised Kung-te-tung to the throne. Not long after he lamented

his choice, and thought none more worthy of the government than himself. The last emperor of Suy was first poisoned, and then strangled, whilst Le-yuen became the founder of the

TANG DYNASTY, 619—907 A.D.

Le-yuen was descended from the Leang princes, an illustrious and ancient family. His military talents had been displayed in a war against the Tatars, which he was obliged to wage with his own resources. He ascended the throne by the aid of Turkish soldiers, and the intrigues of eunuchs. He was fortunate in his generals, who conquered the empire for him; whilst he was framing the regulations for consolidating his government.

The north-eastern parts of China were still in the hands of the Seën-pe, who had established the Yen state, whilst the western provinces were exposed to the ravages of the Turks. This nation having escaped slavery, and attracted other tribes by its bravery, threatened to over-run China. Tang-kaou-tsoo, however, was too great a politician not to employ the arms of barbarians for their own destruction. After many attempts to defeat the weak Chinese, they were finally forced, like the Huns, to turn their force against the western world, where no wily statesman nor formidable power opposed their progress.

The emperor had established schools, and greatly encouraged the literati, while at the same time he persecuted the priests of both the Taou and Budhu sects. After a reign of nine years, he abdicated in favour of his son, who ascended the throne in 627 A.D., under the name of Tae-tsung.

Tae-tsung had spent almost his whole life in fighting for his father. As soon as he was firmly established upon the throne, he bestowed all his art in setting his barbarian

neighbours against each other. His policy proved so successful, that he could overawe them all. Having conquered Turfan and routed the Tibetians, he extended the frontiers of the empire to the borders of Persia, and subjected the Coreans. Few emperors have deserved so well of their country.

His son and successor gave himself up to women, who ruled himself, his family, and two of his successors, with a rod of iron. Heun-tsung was a scholar, and promoted learning, exhorting the nation to honour men of genius, and himself setting the example. The harem, however, had become the centre of intrigue, and the emperor, desirous of conducting his own government, fell a victim to its factions.

Christianity is said to have entered China under Tae-tsung, who favoured the new religion. It would be nothing extraordinary if some Nestorian priests had found their way to this empire. Yet the religion itself does not appear to have been adopted by any great number of people. Suh-tsung, Tae-tsung, Tih-tsung, and Shun-tsung, were almost all weak princes, the servants of their eunuchs; the latter earned the additional glory of procuring a finger of Budhu, a relic of priceless sanctity!

Degraded and effeminate as the government had become, the nation was vigorous; there seems to have been more general prosperity at this period than during former dynasties; and literature, especially poetry, flourished more than it did under the Han princes. Independent of their sovereigns, the nation had obtained a freedom which it still enjoyed. The long and dreadful wars against the Turks had taught them to provide for their own safety, and to feel that they were men, though slaves to a despotic government.

Muh-tsung, 821, A.D., first disbanded the army which ad supported his throne, and drank the liquor of immor-

tality, whereof he died! His two successors were raised by the eunuchs, who henceforth disposed of the throne as freely as the mercenary guards of old Rome, or the mayors of the palace in France. How deeply must the empire have sunk when its destinies fell into such hands as these!

Woo-tsung felt the trammels in which he was held, and though he could not throw off the yoke, shewed by his martial exploits and judicious regulations in government, that he was worthy of more power than he possessed. His successor was animated with the same desire; and anxious to signalize himself, made a bold attempt to extirpate the eunuchs, but unhappily he failed. Like many of his predecessors, he sought to live for ever; and for this purpose, drinking the elixir of the Taou sect, he died of a loathsome disease. He-tsung did his best to ruin the country by his vices; whilst Chaou-tsung, his successor, in order to free himself from the hateful yoke of the eunuchs, called in the aid of a band of robbers, who, indeed, executed the imperial commands, but deposed the emperor, 903.

The captain of this band was called Choo-wan, and created, on account of his exploits, Prince of Leang. As the country was greatly oppressed, and many outcasts were driven to support life by plunder and rapine, it was easy for this chief to collect a very numerous band of ruffians, by whose aid he raised Chaou-seuen-te to the imperial throne. A few years afterwards he dethroned his emperor, and became himself the founder of an ephemeral dynasty—the How-leang, or posterior Leang.

The martial renown of the Tang dynasty has survived its existence. All the adjacent countries became successively the scene of the heroic actions of the Tang princes. But despotism always carries with it the seeds of its own decay. A few vigorous princes sat upon the throne; and a race of weak and unprincipled men afterwards disgraced it. We are quite at a loss to find out how the administration

of such an empire could be carried on for such a length of time by eunuchs. How numerous soever they were, it might be supposed that the emperors could have easily commanded a sufficient force to extirpate this odious race of intriguers; yet they continued their sway, and their fall caused also the downfall of the empire.

The records which have been transmitted to us by the writers of these times are full of interest. Strange to say, this was a thinking and a romantic age. We may trace in its details the history of most nations in Central Asia, who afterwards influenced the destiny of Europe.

The reign of the following five dynasties, which are called by the Chinese—Woo-tae, or How-woo-tae, (five generations or ages—or the posterior five ages,) which succeeded each other during the short space of fifty-three years, is a history of crime and tyranny.

HOW-LEANG DYNASTY, 907—923, A.D.

Choo-wan, the robber, who afterwards received the name of Leang-tae-tsoo, tried in vain to put down rebellion and anarchy. The Tatars, who had taken possession of Leaou-tung, established an independent empire, and repeatedly waged war against the Chinese sovereigns. The usurper did not long taste the sweets of sovereign power, for he was murdered by his own son. This parricide was again slain by his brother, Leang-choo-teën, who was in his turn overthrown by a descendant of a Tang General.

HOW-TANG DYNASTY, 924—936, A.D.

Chwang-too shewed himself at first a man of energy in war, as well as in the administration of civil affairs. As soon, however, as he had obtained the throne, he became licentious, avaricious, and cruel. Whilst his subjects

starved, he viewed with delight the treasures he had hoarded up in his palace.

Ming-tsung, his adopted son and successor, was a Tatar, who counteracted the disorders which had crept in, and shewed himself greatly superior to his Chinese predecessors by his practical wisdom. He obtained a decisive victory against his own countrymen, humbled by degrees the insolent grandees, and promoted, by incessant care, the prosperity of the nation. Yet his heir was dethroned by his son-in-law, She-king-tang; and the last scion of his family, Te-te, when hardly pressed by that enemy, burnt himself, like another Sardanapalus, with all the treasures of the imperial palace, A.D. 935.

HOW-TSIN DYNASTY, 936—946, A.D.

The usurper had obtained the empire by the aid of the Tatars in Leaou-tung. To reward their services, he ceded Chih-le province, and paid a heavy tribute. With these sacrifices, however, the barbarians were by no means content. Tsin-kaou-tsoo, as long as he lived, maintained his authority; but Chuh-te, his son, determined to humble the barbarians. He was, however, killed, and his general, Lew-che-yuen, who became the founder of the How-han dynasty, was proclaimed emperor of the Tatars.

HOW-HAN DYNASTY, 947—950, A.D.

The glory of the two emperors of this house was of very short duration. Kaou-tsoo, in some measure, checked the ravages of the Tatars, but could not establish the peace of the empire. His son, Yin-te, saw the western provinces of the empire in rebellion, and proceeding to the scene of war, was slain. His brother, Lew-pin, unable to maintain himself against Kwŏ-wei, a successful general, yielded the empire to his rival.

HOW-CHOW DYNASTY, 951—960, A.D.

This new short-lived dynasty could boast of one excellent prince, She-tsung, the successor of Kwŏ-wei. He was a father to the people, dreaded by his enemies, and celebrated for his wisdom beyond the boundaries of the Chinese empire. It was by him, that the idols were pulled down, schools established, and wise ministers placed at the head of the administration. During the minority of his son, Kung-te, Chaou-kwang-yin, an excellent statesman, was appointed regent. Being fond of power, and having given proofs of his great ability, both as a general and minister, he was unanimously proclaimed emperor, 960, and became grandsire of the celebrated Sung dynasty.

SUNG DYNASTY, 960—1279, A.D.

The talents of Sung-kaou-tsoo were undoubtedly very great. If he had followed the doctrines of Confucius, he would, by his virtuous actions, have subjected the empire; he differed, however, from the sage, and led a numerous army against the haughty vassals. To be sovereign lord over all China was the object of his whole life; and, to accomplish this end, he shed the blood of millions. Some states submitted willingly; others, supported by the Tatars, fought with despair, and the Emperor died before his darling wish could be realised. Both in the field and the cabinet, he shewed himself superior to his contemporaries, and had he been sole lord, he might have rendered the nation happy.

Tae-tsung trod in the steps of his father. His arms, however, were principally directed against the Tatars. To drive these hateful barbarians to their deserts, absorbed his whole mind. Thousands of soldiers fell in the struggle,

yet the enemy collected new strength after each defeat; and the emperor had finally to give up his plan, and confine himself to the civil administration of the country.

Chin-tsung considered it far more profitable to buy a peace by paying an annual tribute, than to face the Tatars in the field of battle. He was very careful to improve agriculture; and, anxious to ascertain the number of people who could pay taxes, he ordered a census to be made, which gave a return of 9,955,729 subjects, that paid tribute. An idea may thus be formed of the population of China at that time.

A regency followed the reign of the former emperor. As soon, however, as the young heir Fin-tsung was of age, he shewed himself worthy of the high trust of wearing a crown. Preferring peace to war, and national prosperity to military glory, he increased the tribute he paid to the Tatars, whilst he generously assisted his starving subjects.

Ying-tsung, 1064, Shin-tsung, 1068, and Chĕ-tsung, 1086, did nothing to render themselves famous in history, but they persevered faithfully in the course adopted by their predecessors. Ladies were often at the head of the administration, and deserved praise for their wisdom.

When we treat of literature, we shall speak of the authors who flourished about this time. As compilers and commentators, they far exceeded their predecessors, nor has any nation produced a Suh-ma-kwang, who published 2000 volumes of history, but not one volume of his own composition. Printing, or rather xylography, is said to have been invented under Ming-tsung, of the How-tang dynasty, about A.D. 930, but it appears not to have been brought to perfection until this period. The majority of the scholars professed materialism, and endeavoured in their profane folly to prove that there is no God. Whilst they, however, extirpated religion from the human breast, they opened a wide door to superstition, which infected all

classes. Some emperors favoured the Budhists, others adhered to the doctrines of the Taou sect.

Amongst the latter was Hwuy-tsung, a weak prince. Determined upon driving the barbarians from Leaou-tung, he entered into a treaty with the Kin Tatars. This race had grown powerful under the banners of intrepid and prudent leaders. They defeated the emperor's enemies, concluded a treaty, broke it again, and took the unsuspecting emperor prisoner when he came to assign them their limits. He died in the Shamo desert. Having taken possession of Shan-se province, the Tatars resolved to subject part of China, in which design they ultimately succeeded, 1125.

Though the capital was plundered by the Tatars under Kin-tsung, and nearly the whole imperial family taken prisoners, the empire was, nevertheless, saved by the prudence of a lady, who placed Kaou-tsung, a son of Hwuy-tsung upon the throne, and removed the capital from Honan, to Hang-choo, the metropolis of Chĕ-keang.

The Tatars possessing nearly all the country north of the Hwang-ho, established an independent dynasty, known under the name of Kin. Their chiefs were conquerors and statesmen. Their government was modelled after the Chinese, and the barbarian emperors pretended to honour Confucius. In the same measure as the enervated Sung princes gave themselves up to debaucheries, and neglected the government, they shewed themselves vigorous and vigilant. Peace could not exist between the two rivals, and, though the Chinese emperors endeavoured to buy it by slavish submission, the barbarians only grew bolder.

Such was the state of the country for about 117 years, the duration of the Kin dynasty. Since the reign of Kaou-tsung, A.D. 1127, the dynasty had been called Nan-sung, (Southern Sung,) because their dominion had been confined to the southern parts of China. Le-tsung, A.D. 1225,

spurning the idea of seeing a part of the Celestial Empire in the hands of barbarians, called in the aid of Genghis, the formidable leader of the Mongols. His father, Ning-tsung, had already frightened the Kin, by concluding a league with these brave sons of the desert, but Le-tsung wished to exterminate them. Being attacked both by the Chinese and Mongol armies, and routed in several battles, Gai-te, the emperor of Kin, hanged himself during the siege of his capital. The greater part of the nation was amalgamated with the conquerors, whilst a small remnant sought an asylum in the deserts of Mantchouria. Here they lived for about four centuries, almost unknown to the whole world, until the weakness of the Ming dynasty emboldened them to undertake the conquest of the Celestial Empire, which they achieved in a shorter time, and with fewer troops, than any of the preceding conquerors.

Le-tsung, however, had miscalculated the advantages he was to reap from overthrowing a weak enemy. The Mongols became formidable, and no longer disguised their intention of overthrowing the Chinese government. Too-tsung his son, who came to the throne in 1265, A.D., lived only for pleasure, and took no measures whatever to insure the safety of the empire. He left three sons, all of them very young. Before Kung-tsung ascended the throne, the Mongols had already overrun Yun-nan, Sze-chuen, and Shen-se. Seeing a child at the head of the government, their troops advanced under Pe-yen, a celebrated general. Kublai, one of the wisest and most warlike princes that ever swayed an eastern empire, directed the enterprize. Hang-choo, the capital, was taken, and the young emperor sent a prisoner to the Shamo desert, A.D. 1276.

Twan-tsung, the second son of Too-tsung, rallied his forces, and sought refuge in Fokeën province. Being, however, closely pursued by the Mongols, he retired with his fleet to Canton province, where he died, 1277. The gran-

dees who had followed him into exile, chose in his room Te-ping, the only remaining scion of the imperial family. The last hope rested in the fleet, but this was also furiously attacked by the Mongols. In this emergency, a minister, Loo-sew-foo, embraced the young emperor, and threw himself with him into the sea. His example was followed by the principal personages on board the fleet. As no one any longer contested the empire, Kublai, whose reign was called Che-yuen, and whose ancestorial title is She-tsoo, proclaimed himself emperor, 1279.

YUEN DYNASTY, 1279—1367, A.D.

There were eighteen Sung emperors, who swayed China for 300 years. The rise and decay of the dynasties seems to be very uniform, and is even exemplified in the present family. The first are the reigns of warlike princes, whose whole energies are requisite to maintain authority, check rebellion, and crush the partisans of the former house. Circumstances force them to remedy the evils which accelerated the fall of their predecessors, and to exercise great talents in the administration of government. Their successors, called but to reap the fruits of their forefathers' conquests and skill, exert themselves only partially. Then follows the study of an unprofitable literature; later descendants give themselves up to the dreams of the Taoists, and Budhists; the reins of government pass into the hands of intriguing women and eunuchs; rebellions in various parts of the empire announce the miserable state of the country; bands of robbers rise up in the provinces; political society is on the eve of dissolution—but the emperor slumbers in his harem! Under such circumstances, a robber chief, a general, or some barbarian, boldly overthrows the wretched government, and becomes the founder

of a new line of princes, doomed to expire by a similar course of events.

The Sung family may justly rank with the Han and Tang. Their memory was cherished by the nation, which, for the first time, was wholly subjugated by a barbarian. Chinese historians have avenged themselves on the memory of a prince, who was one of the greatest China ever possessed, by passing over his many splendid exploits in sullen silence.

Kublai, when viewed either as a statesman or a general, appears equally great. His prudence forbade him to overthrow the ancient institutions, upon which he might have trampled with impunity. He flattered Chinese prejudices by adopting their manners, and confirming the most influential ministers in the employment they had held under the preceding government. But at the same time, observing the defects of this huge system, he endeavoured to remedy them by raising foreigners to the most important offices. Amongst them was Marco Polo, the celebrated Venetian traveller. This invidious measure, however, the haughty Chinese could not brook, a dangerous conspiracy was therefore formed, but crushed in the bud by the vigilant Tatars. The natives had now to stifle their displeasure. Kublai thus increased the number of Mohammedan governors, in whom he could put implicit trust, and thereby gave rise to universal dissatisfaction. But the provinces were filled with Mongol soldiers, and no rebellion occurred that could at all endanger the throne. Kublai was as anxious to reform the manners of the people whom he had subdued, as to improve agriculture and trade. To facilitate the transport of goods to the capital, he finished the Great Canal, which had been partly constructed under the preceding dynasty. Whenever a calamity happened, he hastened to relieve the poor sufferers. The mandarins, whom he detected in peculation, he punished with the utmost

severity, yet often confounded the innocent with the guilty. His court was gorgeous, his retinue and harem immense, and to satisfy the demands on his treasury, he issued paper money. He appears not to have been attached to any religion, and to have maintained a perfect toleration during his whole reign; but during his latter years, when his excellent wife and son, whom he had appointed heir of the crown, were taken from him, he showed an attachment to Budhism, whilst the Mongol conquerors, of the western parts of Asia, embraced Islamism.

No victor perhaps ruled over a greater extent of territory than Kublai. All the tribes of the Siberian ice fields, the deserts of Asia, and the country between China and the Caspian, acknowledged his sway. Yet even this immense dominion could not satisfy his ambition. In order to subject Japan, he fitted out a fleet of 4000 vessels, and engaged the king of Corea to invade the country on the north. Yet how vain are the endeavours of men, if God sets bounds to ambition and fights against them! The "invincible armada" was driven to the Piscadores, most of the vessels perished, and a miserable remnant returned to relate the disaster. Another fleet was fitted out by the unbending emperor, but circumstances prevented the expedition from attacking the Japanese. Kublai's attempts to establish his power in the Indian Archipelago, proved equally abortive, but his campaign to Burmah and Tun-kin were very successful. Death put a stop to his prodigious schemes, 1294, which, had they succeeded, would have incorporated the rest of Asia and China! No impartial judge can possibly refuse the praise of wisdom to Kublai, yet his constant wars are a blot upon his character. One thing, however, ought never to be forgotten: his companions in arms, would have rendered his reign very unstable, if he had not given employment to their boundless passion for martial enterprizes.

His grandson, Ching-tsung, obtained with difficulty the possession of a throne to which he was called by Kublai. His reign was peaceful, and his actions, though they do not bespeak greatness of mind, fully demonstrate his praiseworthy intentions.

Woo-tsung, his successor, obtained by force of arms, the imperial dignity, and exerted himself to the utmost to render his people happy. Foreign trade seems at that time to have been carried on very briskly, for the Emperor prohibited the exportation of gold, silver, grain, and silk, immense quantities of which articles were annually carried away in barbarian vessels. It was then in the hands of the Arabs, who enjoyed many privileges, because they held the same creed with the highest officers of state.

Under Jin-tsung, A.D. 1321, the administration underwent a thorough change. The emperor being himself a lover of Chinese literature, expelled the foreigners who had been in high stations, and appointed Chinese scholars in their room. Those who could not pass an examination, lost their places. The Emperor's care for the welfare of the country was great, though the decline of his family grew every day more apparent. Philosophers had the conduct of public affairs; and bands of robbers were able to maintain themselves in the face of a government, that had become weak for all practical purposes.

Jin-tsung's son, Ying-tsung, was assassinated, 1323. Under Tae-ting-te, the palace was filled with priests, jugglers, mountebanks, and eunuchs, who, in draining the treasure, corrupted the manners of both the court and the nation. The predilection which the Mongols had shown for the absurdities of Shamanism, attracted a great number of Lamas from Tibet, who impoverished the country by their heavy exactions. The Mongol chiefs exerted considerable influence in determining the choice of an emperor, a circumstance altogether unrecognized by the Chinese consti-

tution. After Tae-ting, Ming-tsung bore the title of emperor for a few days only, and was followed by Wan-tsung, or Too-temur. He left the government in the hands of his ministers, who tyrannized over the people, whilst he himself studied the monstrous system of Shamanism. The race of Mongol conquerors had now died away; their posterity, accustomed to an effeminate life, no longer excelled the Chinese in valour. But whilst their strength decreased, the Chinese displayed implacable hatred against these barbarian conquerors. The supreme government was weak, and the principal officers, mostly Chinese, detested their masters. The most talented emperor could not, under such circumstances, have prevented the throne from tottering. To increase the misery, Shun-te, a boy of seven years, under the regency of his mother, came to the throne. A famine at that time afflicted the land, and numerous bands of robbers and pirates immediately combined to profit by the universal calamity. The Emperor, meanwhile, passed his days with women, eunuchs, and priests, ignorant of the prevailing anarchy. Within a short time, several robber chiefs successively declared themselves emperors. Some Mongol princes, however, made a last effort to save the country from inevitable ruin. Fighting on his own responsibility, and proving victorious over many a band of desperadoes, Polo-temur entered the capital, and purged the palace of priests and eunuchs. Envy, however, prepared the untimely fall of this hero, for whom, among all his numerous generals, no generous defender appeared. Amidst this anarchy, God raised up a man called Chuen-yuen-chang. He was first a robber, but afterwards a patriotic leader, and laid the foundation of the Ming dynasty. He waged a systematic, extirpating war, against the oppressors of his country. Shun-te fled to save his life, and died in 1370. The Mongols broken, dispirited, and anxious to escape the avenging hand of the formidable

Chinese general, fled with the utmost consternation towards their native deserts. Many who could obtain no horses to aid their flight, were either slain on the road or made slaves by the Chinese. The very traces of the existence of the once powerful Mongol dynasty were obliterated, and China again enjoyed the government of native princes.

When we consider that the Yuen princes were barbarians, and by their own mental powers raised themselves above the Chinese, and ruled these myriads, great credit is due to their genius. But their empire was in every part of the earth ephemeral. No nation could willingly submit to hordes of nomades, and when compelled by force to do so, the first favourable moment was seized to throw off the ignominious yoke. The Mongols were precipitated from the height of dominion to that state of comparative insignificance from which they have never since emerged.

MODERN HISTORY.

From the Ming Dynasty to the present reign, A. D. 1368—1836.

MING DYNASTY, 1368—1644 A. D.

Choo-yuen-chang, the grandsire of this line of princes, was the son of a common labourer of Keang-nan, who served during his youth as scullion in the Hwang-heŏ temple. From thence he entered into the army, in which he very soon rose by talent and merit. Having obtained a great name, and established his fortune, by a marriage with a distinguished lady, he became the captain of a band of robbers. His severe discipline soon restored order; he encountered other chiefs, who then contended for the possession of provinces, and routed them in pitched battles. Having subjected Hoo-kwang and Keang-se, he declared his

firm intention of driving the Mongols out of the country. This plan was vast, but he executed it with systematic precision. Whilst planning new campaigns, he issued new laws for the consolidation of his government, and thus advanced with a firm step towards the possession of supreme power. The Mongol armies were either defeated, or taken by surprise, and about 1368, he became the sovereign lord of the Chinese empire.

We shall in future call the emperors by the name of their reigns, these being better known in Europe, than their ancestorial titles.

Hung-woo, the new Ming emperor, immediately abolished all abuses which had gradually crept in. Having purged both harem and palace, enacted laws for the better administration of government, and increased his army, he attacked the Mongols in their own deserts, and took nearly the whole of the ex-imperial family prisoners. In Leaou-tung, however, he met with the most determined resistance from the remaining Tatars; the Chinese avenged themselves by treating those who fell into their hands, with the most unrelenting cruelty, but were not able to quench the valour of this heroic band.

Only a master spirit like that of Hung-woo, could have pacified an empire, which had so long been a scene of dreadful anarchy and rapine. Few years, however, elapsed ere general tranquillity every where prevailed. He was very severe against the Mongols, who made frequent inroads into the country, and by measures of consummate political talent, forced some of the tribes to submit themselves to the empire, and thus to serve as a bulwark. His was a happy reign. He kept both Confucians and other sects in their proper places, and whilst granting universal toleration, studied only to benefit his country. The death of his wife and eldest son, the heir of the crown, greatly afflicted him towards the close of his life. But he sowed, unintention-

ally, the seeds of discord amongst the princes of the blood, by granting to each a separate principality, and thus weakening the power of his house. Few emperors of China have equalled this great man, and no patriot has, with so little effusion of blood, delivered his country from foreign bondage.

Keën-wan, his grandson, much against the wishes of his sons, succeeded him in 1399. This prince was remarkable for his affability and filial piety. Prompted by his counsellors, he resolved to abridge the power of his uncles, in order to enjoy an undisturbed reign. The means he used to obtain this end were very bad, and abhorred by the whole nation. He had at first courted popularity, by remitting the third part of the taxes; yet, when on a sudden he dethroned his uncles, the princes of Min, Tseang, Tse, and Tae, and disgraced them to the rank of plebeians, the public detested a prince, who could treat his nearest relations with such cruelty. There remained now only the prince of Yen, who, during the life-time of Hung-woo, had given sufficient proofs, that he was desirous of snatching the sceptre from the youthful heir. He, therefore, advanced with a numerous army to avenge his brothers. At first he shewed a desire of adjusting matters by a treaty, but as soon as he had beaten several imperial armies sent against him, he marched directly to Nanking, the capital. A traitor opened the gates to the victorious enemy. The prince of Yen, now adopted the name of Yung-la, 1403, and acted in the capital with the savage fury of a tyrant. The empress was burnt in the palace, whilst Keën-wan wandered about for a considerable time, and at length died in obscurity.

The government had now been modelled nearly in the same shape as it still exists under the present dynasty. The compilation of a code of laws had been commenced under Hung-woo; this was a very laborious task. But,

when it was completed, it served as a basis of jurisprudence, which continues to this day. Yung-lŏ, therefore, after having butchered all the partizans of his nephew, with unrelenting cruelty, found leisure to carry the war into the heart of Tatary. For this purpose, he transferred the capital from Nanking to Peking, and proving victorious in this enterprise, erected a monument of his triumphs in the dreary wilds of Tchitchihar. A second campaign in the desert, carried on in a different direction, proved equally successful. He has also the credit of having subjected Tunkin and Cochin-China to the Chinese sway. Thus the arms of the Ming dynasty became formidable to all the barbarians. He promoted literature by giving to the Han-lin College a new impulse, but wisely confined the labours of the privileged scholars to the study of ancient writings.

Hung-he, 1425, his successor, was weak but benevolent, a friend of the people, and a patron of scholars; he lived but one year in the exercise of sovereign power.

Seuen-tih, 1426, reigned ten years. He prudently refused to interfere in the political commotions in Tunkin, and did not support the vassal, whom Yung-lŏ had invested with the crown. Against the Tatars, however, he waged a successful war, and thus ensured the safety of the country. The imperial palace was burnt down at the end of his reign, which was considered an evil omen, portending the downfall of this dynasty.

Ying-tsung (name of his reign Ching-tung and Teën-shun) was a child when he ascended the throne. As long as his wise and excellent mother lived, the administration was vigorous, but his preceptor, a man of great talent, exercised a very injurious influence over the young prince. Having offended one of the Tatar princes, by a breach of promise, he induced his pupil to engage in a ruinous war, in which the whole army was routed, and the

emperor himself taken prisoner. During his captivity his brother assumed the title of emperor, and after his release he still filled the throne for eight years.

Ching-hwa (ancestorial name, Heën-tsung), 1466, amply revenged himself upon the unruly Tatars, and suppressed a formidable rebellion in Hoo-kwang. He was the first of this line who studied the absurd doctrine of Budhism: from him the decay of the Ming dynasty is dated.

Hung-che's reign, (ancestorial name, Heën-tsung), 1488, was marked by famine, rebellion, and frequent inroads of the Tatars, against whom the effeminate monarch could not oppose a sufficient force. How strong the votaries of Budhism of that time must have been, appears from the rebellion they stirred up, which even threatened the subversion of the throne. The reign of his successor, Ching-tih (ancestorial name, Woo-tsung), was filled with greater calamites; so that even the starved peasantry of two provinces marched in battle array to the capital, in order to seek relief. The Tatars on the other hand became more powerful, and their inroads again endangered the safety of the empire.

Kea-tsing, (ancestorial name, Tsung-she,) 1522, was a superstitious poet, who studied literature and the reveries of the Taou sect, whilst the country was beset with enemies on all sides. His bigoted veneration for the Budhist and Taou sect was soon changed into implacable hatred, and he was advised most inhumanly to persecute those whom he had shortly before cherished.

A new enemy now appeared in the Japanese, a nation which hitherto had been almost unknown on the continent of Asia. They fitted out a large number of privateers, and attacked the whole coast of China. The injury they did to the inhabitants was immense, and the only successful way of guarding against their invasions was to erect large fortresses along the coast, whither the peasants on their

arrival might retire for safety. A mistaken policy, in excluding Japanese merchants from trading, and in treating their envoys with great indignity, had given rise to this retaliation.

Cochin-china revolted during this reign, and was irretrievably lost, whilst Yenta, a Tatar chief, invaded Shen-se, and laid the whole province waste. Kea-tsing drank the liquor of immortality, and died broken-hearted. The reign of his successor, Lung-king, (ancestorial name, Muh-tsung,) was short, and void of any remarkable event. The Portuguese had found their way to China in the reign of Kea-tsing, and a new era seemed now approaching, for their missionaries penetrated into the empire, and communicated some knowledge both of the religion and sciences of Europe.

Wan-leih (ancestorial name, Shin-tsung) was only ten years old when he was called to the throne, A.D. 1573. It was a great misfortune for China that a Mantchoo prince had united seven scattered tribes under his banners. Being the descendants of the Neu-che or Kin Tatars, the Mantchoos still remembered the time when their ancestors had ruled over the north of China. The treatment of the Chinese mandarins on the frontiers fomented the dissensions, and when they felt themselves superior in valour, they no longer scrupled to invade the imperial territory. Though frequently repulsed, they finally took possession of Leaoutung, a conquest they never relinquished. Their chief proclaimed himself emperor, and increased his power by attracting both Chinese and Tatars to his standards.

A dreadful famine was felt during this reign in several provinces. Wan-leih, though an excellent prince, and full of the best intentions, could not remedy all these evils. He was, moreover, engaged in a war with the Japanese, who had conquered Corea. In this he ultimately proved successful; but it was after much effusion of blood, that he

obtained an honourable peace. His successor (1620), Tae-chang (Kwang-tsung), died after one month's reign.

Teën-ke's (He-tsung), 1621, first care was to collect a sufficient army to expel the Tatars from Leaou-tung. He was partially successful, yet misfortune upon misfortune seemed to follow this devoted Ming race. Misrule and drought had ruined several provinces, and the inhabitants having no other means of subsistence left, in despair enrolled themselves into bands of freebooters.

The most fearful anarchy reigned under Tsung-ching (Hwae-tsung), his successor, 1628. Le and Shang, two desperate robber-chiefs, contested between them the possession of the empire. Le invaded Shen-se, remitted the taxes, declaring himself emperor. Waging a war of extirpation against all mandarins, he finally arrived before the gates of Peking, which a traitor opened to him. The emperor, in despair, killed his family with his own hands; and having, upon a slip of paper, interceded in behalf of his people, strangled himself. With him the Ming dynasty fell, and all efforts to re-establish it proved abortive.

TA-TSING DYNASTY, 1634 TO THE PRESENT.

The Mantchoo Tatars, who had hitherto contented themselves with Leaou-tung, were no indifferent spectators of the events in China. Under Wan-leih, they had already invaded Chih-le, and threatened the capital, and now hearing of the death of the emperor, they resolved upon greater conquests. This tribe had emerged from obscurity under the government of a wise prince, who styled himself Teën-ming (Heaven's decree), civilized his countrymen, and taught them also a syllabic alphabet, for which he adopted the characters from the Syrian Estrangolo, in imitation of the Mongolian, (1599). His son, whose name was Tsung-tih (Tae-tsung), had made great progress in Chinese learning,

and no longer disguised his ambitious views upon the empire. By an uninterrupted predatory war with the Chinese, he had brought his cavalry, in which his principal strength consisted, to perfection in the rapidity of their evolutions, and in the boldness of their manœuvres.

His troops were drawn up along the frontiers of Leaoutung, where Woo-san-kwei, a brave Chinese general, kept him in check, when the tragical end of Tsung-ching was made known. The general immediately concluded an armistice, and called in the help of the barbarians in order to annihilate Le-tsze-ching, the robber-chief, a monster of cruelty. The robbers, by the assistance of the Mongol and Mantchoo auxiliaries, were entirely defeated; yet their stipulated tribute being paid to them, they refused to return home.

Whilst the consultations between Woo-san-kwei and the Mantchoos were still pending, Tsung-tih died. The Grandees, in no wise daunted, after their triumphant entrance into Peking, proclaimed his nephew under the name of Shun-che (ancestorial name, She-tsoo-chang-hwang-te), 1644. The regency which ruled during his minority did much to conciliate the Chinese, and thus laid the foundation of a permanent reign.

In the mean while, the Mandarins at Nanking proclaimed Choo-yew-sung, the grandson of Ching-tsung, emperor. The empire might still have been delivered from the Tatars, for their numbers were few, and the hatred of the Chinese against barbarians very keen; but the Chinese prince was an effeminate being, who spent most of his time amongst eunuchs and women.

The Tatar army very soon overcame the resistance of the Chinese troops sent against them, and took Nanking; whilst the emperor, a wretched exile, and forsaken by his own people, drowned himself in the Yang-tze-keang. Loogan, another descendant of the Ming family, awaited the

victorious Tatars at Hang-choo, which city he surrendered after a feeble resistance.

To distinguish their own partisans from the adherents of the Ming dynasty, the Mantchoos ordered all their subjects to imitate their custom in shaving the head and wearing a tail. This regulation was, however, the signal of a general revolt, in which the Mantchoo army, on the southern shores of the Yang-tsze-keang, was nearly annihilated.

Had China at that time possessed a leader at once popular and skilful, the Mantchoos might have been driven from the country as quickly as they entered it. Tang, a prince of Ming, was occupied in settling domestic feuds, and the Tatars, regaining their strength, successively invaded Chĕ-keang and Fokeën. In the latter province the prince of Tang was taken prisoner, and beheaded at Fuh-choo, the capital.

This proceeding occasioned general consternation. Yung-leih, the brother of Tang, was proclaimed emperor at Canton, and though he had to flee from his court, he was very successful in defeating the Tatar troops in Kwang-se. Similar rebellions took place in Hoo-kwang and Shen-se, and the capital even was in danger of being taken by the insurgents. But the Chinese wanted unanimity, and did not feel that love for their country which only a freeman can cherish. In Sze-chuen, a desperado, under pretence of advocating the cause of the Chinese, mercilessly butchered numbers of his countrymen, but was very soon destroyed by the Tatars.

Yung-leih, forsaken by his people, was finally obliged to fly to the king of Ava, who generously protected him. He, however, attempted again to organize a rebellion in Kwei-choo, and was treacherously slain by Woo-san-kwei, the general who had called in the aid of the Mantchoos.

The military operations of the Mantchoos had hitherto

been directed by Amawang, the regent, apparently a wise prince. God had given to this nation dominion over the Chinese,—it was not their own prowess or wisdom that brought so many millions in subjection to their sway. Considering its extent, no foreign conquest has ever been achieved in a shorter time, and with fewer troops, than that of the Mantchoos over China. What were their troops when compared with the valorous hordes of Mongols who, a few centuries ago, had made themselves masters of these myriads? Their bravery is even doubtful, for they never gained a battle when the Chinese stood their ground. Of tactics in the field they knew nothing; nor do their general operations appear to have been guided by any military judgment. Their movements were swift, and the devotion of the followers to their chiefs was boundless. Several Mongol tribes had, moreover, joined their standards, and even a considerable Chinese army fought under their generals.

In 1651, Shun-che, at the death of his uncle, Amawang, began to reign. He had been sufficiently instructed in the art of government by a German Jesuit, to whose suggestion many regulations for the establishment of the Mantchoo government owe their origin.

The troubles were now appeased, and the country began gradually to recover from the shock which the change of dynasty had occasioned. There remained only a Fo-keën man, first a pirate, then a patriot, who braved the whole imperial forces, by ruling over the Chinese seas. His name was Ching-ching-kung. Since his father had fallen a victim to the treachery of the Mantchoos, he swore dire revenge upon the enemies of his country. Though his enterprises on the main, and an attack upon Nanking, did not succeed, he glutted his blood-thirsty temper by cutting off the ears of about 4,000 Tatars, whom he had taken prisoners at sea. Reduced to despair, he betook himself to

Formosa, from whence he expelled the Dutch, and long continued to molest the Mantchoo government.

Shun-che reigned only eleven years. His death was precipitated by an illegal love affair; and he soon followed the lady whom he had snatched from the arms of her husband, 1662.

A regency was again established; his heir, the immortal Kang-he, being a minor. The acts of the ministers constituting it were such as to shock the young Emperor. They issued an edict, driving the inhabitants of the extensive coast into the interior, to cut off all intercourse with the Formosa pirate.

Kang-he wished to be to China what Peter the Great desired to be to Russia. But the difficulties which the former had to encounter were more formidable, for he was further removed both from the means of knowledge, and from the seat of civilization. His thirst for knowledge, however, continued unquenched, long after the patriotic ambition of communicating it to his people was abandoned in despair.

Impatient of control, he seized the reins of government, and sentenced one of the three regents to undergo a cruel death, the first having just died.

Woo-san-kwei being suspected, and invited to the capital, immediately rose in open rebellion, and was seconded by the viceroys of Fokeën and Kwang-tung, and the successor of the famous pirate of Formosa; whilst a Mongol prince invaded the country from the north. These critical circumstances only gave occasion for the display of Kang-he's vigour and skill. Against the Mongols he marched in person, and soon entirely defeated them; the viceroys he divided amongst themselves, and afterwards sent his generals to overcome one after the other; and Woo-san-kwei was forced to retreat to Yun-nan, where he died a natural death. Thus, a formidable rebellion was

soon put down, and the whole empire knew that a hero directed, with a steady hand, the helm of government.

More tedious, and subject to greater changes, was the war with Kaldah-khan, a chief of the Eluth or Kalmuks. He was an ambitious and quarrelsome prince, who wished to enrich himself by preying upon the helpless Kalkas. Kang-he immediately perceived that if he succeeded in his efforts, a formidable enemy would constantly hover along the frontier of China. After several campaigns, he had not only the satisfaction of humbling the enemy, but also of rendering the Kalkas tributary. He himself was at the head of his troops, and directed their motions, whilst he employed the hours of leisure in studying mathematics. To the Russians, who had pushed their settlement to the river Amour, he prescribed a treaty, by sending an army with his plenipotentiaries. From the successor of Ching-ching-kung, he received a humble petition, by which this prince surrendered his sovereignty of Formosa. By interfering in the troubles fomented by Kaldan-khan, Kang-he obtained an ascendancy in the affairs of Mongolia. Thus proving victorious over all his enemies, Kang-he bent all his strength to reform the government with which he had been entrusted. He expelled the doctors of the Han-lin college who could not produce proofs of their qualifications. A national dictionary was compiled under his direction, and he had a similar work executed in the Mantchoo language. The whole country was surveyed by the Jesuits, and their labours, though extensive and difficult, were executed with much accuracy, and are deserving of great reliance. In his endeavours to rouse the national spirit, to introduce arts and sciences, and to destroy the preposterous system of slavish adherence to antiquated custom, he never succeeded. He was almost the only individual who profited by European arts, and not only adorned his palace, but applied his acquirements to the

improvement of the nation. His latter days were embittered by grief on account of the behaviour of the son whom he had appointed heir of the crown. He ruled sixty years over the empire, and may, perhaps, be deemed the greatest prince who ever graced the throne of China. None rose after him who, in any degree, emulated his virtues or pursued his great designs. His ancestorial name was Shing-tsoo-jin-hwang-te.

Yung-ching, his successor, 1723, obtained the imperial dignity by stratagem; his brother, who had been nominated heir of the crown, being absent in Tatary at his father's death. To maintain his power, he sent his nearest relations into exile, lest they should claim a share in the usurped dignity. The most unjust complaints were brought against them; they were disgraced, confined, and treated as the greatest malefactors. One of his brothers, however, to whom he showed the kindest affection, was constantly at his side, and shared with him the cares of government. At his death, he was inconsolable, displaying his unbounded grief, by keeping the body for a considerable time above ground, and by afterwards constructing a tomb, four miles in circumference.

One of his first steps was, to prohibit the exercise of popery, and to banish most of the missionaries to Canton. To the execution of this measure he was prompted by fear, and the intrigues of the Jesuits, who had gained a great ascendancy in the Chinese court. The injury, however, which he thereby inflicted upon the country was irreparable. China, which had only for a short time been benefited by European arts and sciences, retrograded. Yung-ching hated Europeans, because they were superior to himself, and disliked acquirements which he could not attain.

In the administration of affairs he was unwearied. Though his reign lasted only thirteen years, no troubles arose either in the empire or on the frontiers. He sought

his principal renown in publishing excellent edicts, all which, without exception, breathe a spirit of benevolence. If we have to form an estimate of his character from these documents, he was one of the best of princes. Yet the language and actions of the Chinese monarchs are generally diametrically opposite to each other; they use set phrases to palliate their faults, and prove the justice of their measures; but though foreigners may greatly admire the excellence which they find in these documents, a Chinaman attaches no value to these papers.

Various calamities happened under Yung-ching's reign. He was always ready to relieve the sufferers, and to accuse himself as the sole cause of their misfortunes. This is in accordance with established custom. The Chinese statistics contain prayers, which the Emperor on such occasions has to recite, when he is about to propitiate Heaven and the elements. At his death, 1736, he received the ancestorial title, She-tsung-heën-hwang-te.

Keën-lung, his eldest illegitimate son, succeeded him. He was filled with ambitious designs at the very commencement of his career.

The Eluths, though repeatedly defeated, were still a powerful nation, and had settled themselves in Turkestan and the territories of Ele. Their two chiefs called for the arbitration of Keën-lung in their quarrels, and soon found, that by constituting him their umpire, they had given themselves a lord. Their endeavours to drive away the hateful Chinese army proved abortive, and when a great number of their people had been slaughtered by the merciless Mantchoo generals, they quietly submitted. A similar fate awaited the Mohammedan tribes, who lived in the neighbourhood. The direful lot which had befallen the Kalmuks, prompted two of their chiefs, though promoted by Keën-lung, to raise the standard of rebellion. They were, however, subdued by treachery, and the dominion of

the Mantchoos was extended by butchery and confiscation. The territory being changed into a dependency received its name from the capital, Ele.

This happy issue of a bloody conquest excited Keën-lung to undertake far greater things. Blinded by the reports of immense riches, which were to be found in India, he attempted the conquest of Burmah. His first army, however, was destroyed. The second, under the command of the celebrated Akwei, had to buy a safe return by an ignoble treaty.

Shortly afterwards, the Mohammedans, in the newly conquered territories, again took up arms, and fought with despair for their liberty, until they were overwhelmed by numbers, and butchered in cold blood.

Though Keën-lung had received a very severe lesson in Burmah, he nevertheless meddled again in the quarrels of the Cochin-Chinese princes. An army was accordingly despatched to establish the rightful heir, and to lay a foundation for the total subjection of the country. But the natives rose *en mass*, surprised the Chinese army, and cut the whole to pieces.

The emperor was more successful in establishing his power in Tibet. The Ghorkas had plundered this country, and as he considered himself the protector of the Dalai Lama, he immediately sent an army to take away the spoil from the robbers. Having thus a claim upon the gratitude of the priests of that country, he organized the government according to his wishes, and reduced the territory to a state of dependency, in which it continues to this day.

Notwithstanding his victories in foreign countries, his own subjects rose repeatedly in open rebellion. The most obstinate insurgents were some Tourfan or Tibetian tribes in Sze-chuen province, who, though few in number, de-

fended themselves to the last. The revenge the emperor took upon the leader was dreadful. A very dangerous insurrection broke out in Shan-tung, headed by a priest. If the rebels had shown as much promptitude in acting, as secrecy in plotting, the capital might have been taken, and the dynasty changed. But, after some paltry success, spending their time in rejoicings, they were routed, dispersed, and annihilated. In Shan-se, the Pih-leën-keaou, a religious political sect (White Lotus sect), had boldly fought against the government. They defended themselves bravely, and did not yield, until both their leaders had fallen in the field of battle. The rebellion in Formosa was, however, the most formidable. All the efforts of the emperor to quell it proved unavailing. The treasures spent, and the lives sacrificed, in bringing the refractory colonists to subjection, were very considerable, and the remembrance of his loss embittered the latter days of Keën-lung. The Meaou-tsze in Kwei-choo, Sze-chuen, and Hoo-nan, had been very much oppressed by the Chinese mandarins; they therefore broke down from their mountain fastnesses, and commenced a predatory warfare upon the Chinese. This war was still raging when Keën-lung died; the Meaou-tsze, whilst retreating to their caverns, were hid from their view, and though the Peking Gazette often proclaimed a victory, which had been followed by their utter extirpation, they boldly maintained themselves against their boastful enemies.

How uncertain is a despot's reign! Keën-lung, on one of his excursions to the native abode of his ancestors, was suddenly stopped by an inundation, and his life placed in imminent danger. A report of his death having been falsely propagated in Peking, the whole capital was for a considerable time in a state of fermentation; and had not the emperor soon returned, he might have met a rival on the

throne. An impostor, who had formed the design of supplanting the emperor in his own patrimonial dominions, was soon discovered, and executed.

The fame acquired by Keën-lung during his long reign of sixty years, was very great. He was cruel in the extreme to his enemies, and stirred up many wars for the sake of conquest; he never appeared at the head of his armies, but sent his generals to conquer, and if they failed, he beheaded them. He rendered the name of the Mantchoo arms terrible to the neighbouring barbarians, extended the frontiers of the empire, and inspired foreigners with veneration. The Dutch, the English, and the Portuguese, honoured his reign with their embassies. With Russia, he had almost commenced a war, but happily for the Chinese empire, and the commercial interests of that country, matters were again peaceably adjusted.

He was an active, firm, and proud prince. To improve the country, he constantly travelled through the provinces, but he never crossed the Yan-tsze-keang. Thrice he is said to have remitted the taxes, a subject which we intend to discuss in another chapter. His regulations gave great stability to the Mantchoo government; the millions of China were ruled with an iron rod, so that the refractory did not dare to utter their complaints. He was a persecutor of the Roman Catholics, and apparently a votary of Shamanism, in order to conciliate the good-will of the bigoted Mongols. Though constantly engaged in wars, he was both a poet and prose writer, and collected an enormous library in the capital. He promoted Chinese learning; he valued European arts as far as they suited his taste, but he never proved their patron.

He abdicated the throne in favour of his son Kea-king, and died four years afterwards. His ancestorial name is Kaou-tsung-hwang-te Having repeatedly chosen a suc-

cessor, he had the mortification of losing each of them by death. Kea-king, the last upon whom his choice fell, little answered the hopes entertained of his genius, (1796.)

The rebellions which had been smothered during the vigorous administration of Keën-lung, now broke out. Kea-king was a weak and licentious prince, who bought the malcontents over by large bribes, and promoted the leaders to military honours. The injustice done to his brothers by investing him with the imperial dignity, led ultimately to an open mutiny in the palace. He was upon the point of being assassinated, when only a few officers and relatives hastened to his assistance. This neglect grieved him deeply, and he vented suspicion by a cruel persecution against his own nearest relations.

The coasts for several years were ravaged by pirates, whose number so much increased, that all efforts to put them down by force proved abortive. These desperadoes committed dreadful cruelties upon the inoffensive people in the maritime ports, and treated the mandarins who fell into their hands with unheard-of cruelty. They were finally bought over; their admiral, the widow of the former commander-in-chief, was honourably entertained, and the captains received commissions in the navy, whilst a few hundred wretches died by the sword of the executioner to satisfy justice. This woman is said to be still alive, being without doubt the first female admiral, who commanded a fleet.

Scarcely a year elapsed without a revolution breaking out in some part of the empire. In Chih-le, Ho-nan, and Shan-tung, there were regular bands of robbers, who defied all the powers of government. On one occasion, they even attempted to take the palace by storm, and the life of the emperor was very much endangered, when one of his sons,

the present monarch, himself fired upon the banditti, and by his bravery inspired others to hasten to his assistance. Even in this infamous attack, some members of the imperial family were implicated. Kea-king felt deeply, that he was detested by all, and endeavoured to redeem his character by promulgating some salutary regulations. Yet the government was essentially corrupt, and the executive power insufficient. He left the cares of the administration to others, and spent the greater part of his time with play-actors, and women who were addicted to vice, at the mere mention of which we shudder. Towards the Roman Catholics, he proved an inveterate enemy, but could not extirpate a sect, which had so many ramifications, and had taken root in the very heart of the empire.

Kea-king never went to suppress a rebellion, though one province after another rose up in arms. With his neighbours he kept peace, and maintained himself in the possession of the territory which his father had conquered. Not one glorious action is recorded during his whole reign. Whenever calamities befel the country, he remitted punishments and taxes, and spoke in the most benevolent strain. A system of bribery, however, having been introduced by himself, he could place no dependance upon any tribunal, so that most of his edicts remained a dead letter. The very nerve of government was cut by his misrule. In such a state he left the empire to Taou-kwang, 1821.

Taou-kwang (Reason's glory,) was appointed his successor, on account of the noble defence of his imperial father. At his accession he published the following edict:—

"Our sacred ancestor Kang-he, the emperor Yung-ching, the glory of his age, and Keën-lung, the eminent in honour, all abounded in virtue, and prowess, consolidated the glory of the empire, and moulded the whole to peaceful

harmony. His late majesty governed twenty-five years, with caution and industry. He assiduously aimed at the best possible rule, and hence his government was excellent and illustrious; in the court and the country, order, tranquillity, and happiness prevailed."

Such is the imperial panegyric, which doubtless will be inserted by historians as a true detail of the glorious reign of Kea-king. Taou-kwang profusely granted amnesties, promoted literary and military candidates, and raised civilians as well as the officers of the army, to give a foretaste of his benevolent reign.

To stem the torrent of corruption, which had penetrated into all branches of government, might have been the first care of a vigorous monarch. Taou-kwang, however, aware of his own inability, chose rather to wait for an opportunity, than call forth complaints by his own investigation. The great maxim of his government, has always been to remain passive, and to accommodate himself to circumstances, whenever his interference was necessary.

The first years of his reign were comparatively tranquil; but soon afterwards, national calamities, and a very fearful rebellion in Turkestan, roused the emperor's energy. He preserved the mode of quelling disturbances by bribes. The Turkestan chiefs were bought over, and their armies annihilated by gold and silver bullets. When once disunion was sown, small detachments were taken prisoners, and murdered in cold blood. Both leaders and abettors fell into the hands of the Chinese, and the generals made a triumphal entry into the capital. Such have been the military operations, whether against the Meaou-tsze, or in Formosa, or in some of the provinces; and the government has always gained its point. A long-protracted peace has naturally contributed towards rendering the soldiers effeminate. The great defalcation in the revenue, renders the

maintenance of a large military force impossible, and the prevailing system of corruption, prompts the officers to receive the pay of thousands of soldiers, who exist only in name. The greatest prudence of the present administration, therefore, consists in maintaining tranquillity at every risk, and in avoiding collisions which would expose its utter weakness in all its nakedness.

In the civil administration, Taou-kwang has done nothing which deserves particular notice. The functions of the civilians pass the customary routine, and the laws are in no essential point changed. Taou-kwang has both in the north and in the south-west, two powerful neighbours, the Russians, and the English, whom he views with the utmost suspicion. But he has at the same time to thank them, that their formidable and well organized governments keep the adjacent tribes in awe, who would otherwise long ago have overrun the western provinces of China.

The emperor lives a very retired life, is little known even by his grandees, and has been remarkable neither for great vices nor shining virtues. He is not a persecutor nor an oppressor; but his officers are rapacious and intriguing. The last traces of European sciences in the capital, have been nearly obliterated, nor is there the least wish to recall the times of Kang-he. Some attempts made to enlighten the Chinese, have thrown the whole court into consternation, and a series of fierce edicts have been successively published to prohibit the natives from ever making themselves acquainted with the sciences of barbarians.

The young empress, who a short time ago was raised to the throne, and who is a very spirited woman, appears to have taken the reins of government into her own hands. Her creatures are invested with the highest dignities, and she

is the general favourite at court. Taou-kwang, though only fifty-six years of age, is, according to all accounts, already decrepit. He is tall and thin, and of a dark complexion. Of his private life we know scarcely any thing, and from his public actions, we have never been enabled to collect materials for forming a clear idea of his character. Since his eldest son is only five years of age, it is very likely that, on his decease, a regency will be instituted.

The world has changed considerably since the accession of Taou-kwang to the throne; but China remains stationary. From the present state of the government, the decay of the dynasty, the progressive improvements in other countries, and the inevitable necessity of coming in contact with foreign powers, we may safely say, that China is rapidly approaching a great crisis. God rules over the world as a sovereign potentate, and will dispose all events to the honour of his holy name.

The scope of the present work will not permit a fuller outline of Chinese history. The reader himself will form an idea of the uniform course of events. The Chinese nation was, during the Hea and Shang dynasty, in the age of childhood; under the Chow, it grew to boyhood, and learned its lessons. Under the Tsin, we see the wanton lad, who throws off all restraint. The age of the Han, is the time of its vigorous youth. During the succeeding period, it exhibits the instability and excess of youth; whilst, under the Tang, it becomes reflecting and grave. Thus ripening to manhood, whilst still exhibiting some youthful pranks, it forms its character under the Sung dynasty. By sheer neglect, it becomes a slave of the Yuen, yet rallies again, and passes the years of its manhood in independence. As soon as the symptoms of declining age appear, it sinks again almost

unconsciously under a foreign yoke. Such, in short, is the history of this hoary-headed nation, which can only renew its strength, when it shall please the Almighty to rouse it from its slumber, and direct its energy.

CHAPTER XII.

LANGUAGE AND LITERATURE.

CHINESE LANGUAGE.

No subject has been so diffusely treated, and nevertheless so little exhausted, as the Chinese language. Some of the early missionaries had attained a great proficiency in this tongue, and the few philological works they left behind are invaluable. Of this description is "Notitia Linguæ Sinicæ," by Premarre, composed in 1709, and printed at Malacca in 1831,—a grammatical work, which enters more deeply into the genius of the Chinese language, than any other book we have ever met with. "Tourmont's Meditationes Sinicæ," and his "Grammatica," are pompous works, and convey little real knowledge of the language. "Dictionnaire Chinois et Francois," by Dalquié, is very imperfect. "Mentzelii Lexicon Latino-Sinicum," contains about 8,000 words in Latin characters. "Varo's Arte de la Lengua Mandarina," though composed on the spot, is in many respects defective. Marshman's and Morrison's Chinese grammars being formed after the model of the Latin, are naturally defective. "Abel Rumusat's Grammaire," contains many valuable hints, but is still imperfect. "Basile's Dictionary," edited in French and Latin, by De Guignes,

is a useful work; but it would require innumerable additions to make it complete. "Morrison's Chinese Dictionary," is, with all its imperfections, the best. "Gonçalves Diccionario China Portuguez," and his "Arte China," contain valuable articles on the language. A general Chinese dictionary, to be published by the joint labours of the best Sinalogues in Asia, has lately been projected. There are moreover a number of manuscript dictionaries collected by the Jesuits, but all inferior to the printed works. Morrison published also a vocabulary of the Canton dialect, and Medhurst, a dictionary of the Fokeën dialect; whilst a complete Chinese dictionary was compiled a few years ago, and exists in manuscript. The little which has been written on the style, is very unsatisfactory. It is the writer's conviction, that the Chinese language can never be fully elucidated, and made generally accessible to strangers, unless several philosophical sinologues unite, and, following the track of Premarre, and availing themselves of the assistance of natives of talent, compile both a dictionary and grammar, from Chinese sources :—a truly Herculean task!

The Chinese, at the early era of 1100 years B.C., had a lexicographer in Paou-she, who composed the Luh-shoo, (six books), a dictionary in which he arranged the characters according to their signification. The period of his life seems to have been antedated by at least five centuries. His work itself is still frequently quoted, and often referred to as a standard. In A.D. 100, Hen-shin wrote the Shwŏ-wăn, a book in which he endeavours to trace, and preserve the meaning of characters. The Yuh-pheën and Luy-pheën, two dictionaries of a later date, were also arranged according to the form and meaning of the character.

Under the Tang dynasty, about 600 A.D., the Tang-yun—a dictionary, appeared, arranged according to the sound. This is considered a valuable work until this day. The Woo-yun-tseih-yun, Yun-hwuy, and Ching-yun followed

this system; these were published under the Yuen and Ming dynasties. The Ssze-hwuy, and the Ching-tsze-tung, both edited in the sixteenth century, again adopted the ancient mode of arrangement.

Kang-he ordered twenty-seven scholars to collect all the materials extant, to arrange them under 210 keys, to give the spelling in imitation of the Sanscrit, and thus to furnish a standard work to be consulted in difficult cases. The result of these labours was a dictionary in thirty-two volumes,—a heavy compilation, with numerous quotations, many omissions, and valuable materials for the construction of a superior work; but, with all its faults, it is still the best extant, and upon it our own dictionaries have been founded. It bears the title of Kang-he Tsze-teën—Kang-he's Dictionary. Another work, in 131 volumes, called Pei-wan-yun-foo, was likewise published by his orders, and is, strictly speaking, a collection of quotations. The Woo-chay-yun-foo, was compiled by a scholar during the latter period of the Ming dynasty, who spent his whole life in this work. By the compilers of Kang-he's dictionary, it was much valued, and often referred to.

The Chinese, in the sense in which we understand the word, can scarcely be said to have a grammar. No native authors have ever published a work on the grammatical structure of the language, though many have written on the style, and treated of the idioms of their native language with considerable skill. From the great attention that has been paid to it, the labours of the learned upon this subject are very numerous. We shall have an opportunity of noticing some of them in the course of this chapter.

LANGUAGES SPOKEN IN THE CHINESE EMPIRE.

No language is spoken by so many millions as the Chinese, but it varies considerably in its numberless dia-

lects. We shall first take a general view of the tongues current in the Chinese colonial possessions, and Mantchouria, and afterwards treat of the languages of those countries where Chinese literature has been introduced.

The Tibetian seems to be a very ancient language. Since the late researches of the celebrated Transylvanian, great light has been thrown on the tongue, spoken by a nation so reserved and anti-national. Its sacred language is the Sanscrit, written in a different character from the Nagari; the letters used in transacting the common affairs of life, are likewise derived from the Sanscrit, and called Umim. The formation of words, and the construction of sentences, is as simple as in the Chinese language.

Its monosyllabic nature is very apparent, but the sounds are fuller than in the Chinese, and the Tibetian have several letters and combinations, which the former do not possess. The same language also seems to be spoken, though with some variations, by several tribes in Kokonor and Szechuen. The government maintains interpreters at Peking, and promotes the study of the language by rewards.

The inhabitants of the steppes of Central Asia, by whom the human race, both in Asia and Europe, has been repeatedly renewed, have never been able to stamp the characters of their language on the idiom spoken by the nations they conquered. The language of nomades, who are devoid of intercourse with other nations, cannot be very copious. The same dreary desert, and the identical bleating herds of cattle, present themselves every day to the sight. These shepherds may dwell on the pleasures of the chase, or recount the adventures of a vagrant life, but having done this, they have exhausted the subjects of conversation, and must while away the remainder of their leisure hours in apathy and sleep.

The descendants of the great conquerors, and cruel destroyers of mankind, the Mongols, possess a language,

which though not strictly monosyllabic and indeclinable, still resembles the Chinese, not in sound indeed, but in many grammatical points. Its alphabet, derived from the Estrangelo of the Nestorians, has seven vowels and fourteen consonants. The roots of the words consist of three letters, and the grating sound of two or more consonants is carefully avoided. For the pronoun, they often substitute the substantive, prepositions are affixed, and the use of conjunctions is very much circumscribed. The periods are long and involved, and the construction follows the importance or insignificance of the sense, which the words convey.

The Kalmuk is far inferior to the Mongol in euphony, and partakes more of the nature of polysyllabic languages. Late researches, instituted by Bergman and Schmidt, have been crowned with ample success, in the discovery of Mongol historians and Kalmuk poetry. The history of the Tatar tribes, on account of their mode of life, must remain involved in obscurity; yet, to be enabled to trace their course, and to discover from these imperfect sources, the causes of those violent shocks, which proved subversive to the whole civilized world, is a matter of the highest gratification.

Prompted by a desire of maintaining the existing political relations with the Mongols, the Chinese have assiduously cultivated the language in Peking, where a very great number of interpreters are employed by the emperor. The number of xylographed books is far from inconsiderable; nor are the researches of Chinese scholars in their language and literature contemptible. During the time the Mongols swayed the empire, they did not bestow the same care in perfecting their language by the aid of newly acquired knowledge, as the Mantchoos have evinced, in regard to their own tongue. At present, they imitate the Chinese in promoting schools and the study of their native literature.

Most of the time of the higher classes, however, is taken up with the reading of the sacred books, which they obtain from Tibet.

The language of the Turkomans, which inhabit the territory of the Ele government, is little known. With Islamism, they have also adopted the Arabic character; and their language, which originally very much resembled the Tatar, has enriched itself with many Persian and Arabic words. The affinity we discover in it to the Turkish is the best proof, that these weak tribes are of the same origin with the Osmans in Europe. Whilst their brethren determined to overthrow the Caliphate, and to chastise the effeminate inhabitants of Persia and Hindostan, they remained attached to the ground, and to a nomadic life, and afterwards showed themselves the most inveterate enemies to their own countrymen.

Their language is sonorous, and well cultivated by the natives. They use both the Urguv and Arabic character, and delight in literature, recounting with great pride the deeds of their ancestors.

The Mantchoos, living in a desert separated from all other nations and tribes, could not of course adopt any words from foreign languages. Their idiom is therefore poorer than the tongues we have just examined. Even barbarians have their poetical age, and long before prose writers have appeared, the native bards sang the deeds of heroes in enthusiastic strains; but the Mantchoos did not produce a single stanza. The violent expulsion of their forefathers from China seems to have broken their spirit, and in a territory nearly resembling Siberia, whither they fled, they were exposed to pinching poverty and starvation, a state in which human faculties do not expand. The union of the various tribes under one head, and the conquest of Leaou-tung, again raised the spirit of this ancient nation, and Teën-ming, their chief, and pre-

sumptive emperor of China, invented for his people a syllabic alphabet.

In the formation of their syllabic alphabet, for which they borrowed the elementary characters from the Estrangelo, the same as the Mongols had adopted, they seem to have imitated the manner of Chinese writing; for they produced 1,500 signs to express the sounds of their simple language.

The language is remarkable for its euphony, and rejects the collision of two consonants; it is a mixture of Mongol, Japanese, and Chinese, with much that is original. Its roots are simple, not exceeding three letters, and many words are monosyllables. The declension, like the Japanese, is expressed by prepositions affixed to the substantive. The conjugation of the verb is copious, and is formed by particles; but it does not change in the tenses, nor in the persons. The construction is simple; the repetition of the same word is on no account permitted, and expletives, which have no signification, are often added for rounding the periods. In the imitation of sounds, and the denominations of the favourite horse and chase, the language is very copious; but to express abstract ideas, it has been obliged to borrow from China.

Since the accession of the Mantchoo family to the Chinese throne, this language has been carefully cultivated. The emperors themselves were most anxious to perpetuate the dialect of their forefathers; Kang-he had the "Ara-cha Mantchoo gissun ni bulek-u bitche," (mirror of the Mantchoo language, in twelve volumes,) composed, to which the best native scholars and the oldest Mantchoos contributed their share. This dictionary is arranged according to the signification of the words. It was carefully, and with large additions, republished by his grandson, Keën-lung, in thirty-two volumes, containing about 5,000 words. The Chinese classics, and many other excellent works, were

translated into that language, and all the Mantchoos commanded to speak exclusively their native tongue. There exists also a Mantchoo-Chinese grammar—Sin wăn ke men biche—published in 1730, with many other works. Yet, notwithstanding the utmost care and the strictest orders, the Mantchoos in China have nearly forgotten their tongue; and the writer has often met with military officers who owned that they knew very little of their native idiom.

The Parisian Oriental scholars, and Klaproth, a celebrated German philologist, have published a dictionary and several translations from the Mantchoos, whilst Amiot's "Grammaire Tartare-Mantchou" was inserted into the "Memoires Concernant les Chinois."

In Japan we meet one of the most perfect languages of Asia. It is sonorous, copious, expressive, and higly grammatical, and in every respect superior to the Chinese and the dialects of the neighbouring nations. Civilization and the art of writing were introduced by the Chinese into Japan. Their characters were the first mode of writing known in that country, and are, therefore, looked upon with superstitious veneration. But the principal part of the population appears to have come from the shores of Tatary, the bee-hive of the human species. Hence arises the great difference between the Japanese and Chinese languages, the former is polysyllabic, and rich in inflexions, possesses an immense variety of sounds, and in construction more resembles the Greek and Latin than the languages of Eastern Asia. The introduction of Chinese literature, however, led necessarily to the adoption of many Chinese words, the pronunciation of which was adapted to the organs of the natives; thus, jih, day, became nits; te, earth, tsi; kwŏ, a kingdom, kouni; găn, grave, ongei; jĕ, warm, nets, &c., whilst only a very few retained their original sound. For many objects the Japanese have a Chinese and a native name; the learned indulging in the

use of the former to display their acquaintance with the classical language.

The Japanese very soon saw that the Chinese characters, on account of their great number, were difficult to acquire, and, nevertheless, insufficient to embody the construction of their native idiom. They, therefore, invented a syllabic alphabet, consisting of forty-eight signs, which express, with the greatest precision, all the sounds of their language. This alphabet they framed from a number of Chinese contracted characters, and called it Thirakana. The priests invented a similar one for their own use, which received the appellation of Imatokana; whilst a more simple form, the Katakana, was adopted for transacting the business of common life. This is far superior to the former, and possesses the advantages of distinctness and regularity. It might have served them for all purposes, and the best Chinese works might have been translated into their language. Yet the nation was too much attached to Chinese philosophy, and chose rather to study the characters, and publish the books with an explanation in their language, than to acquire knowledge in the more simple and direct way. Thus, the Chinese written language remained in use amongst the higher and learned classes; the government used it as the medium of communication, and a full knowledge of it has become an indispensable requisite to all who aspire to office. It is taught in all schools, to the great detriment of the advancement of better and more useful knowledge, and constitutes amongst the learned the most important object of their application.

The compounds and derivatives of this language are extremely numerous, and formed with such a nicety that a moderate scholar may trace the meaning of words which he hears for the first time. It has a declension, in which even the conjunction, prepositions, and adverbs participate. The personal pronouns are very numerous, and owe this prolixity

to etiquette. The conjugation of the verb may vie with the Greek in precision, and the particles used in constructing periods enhance the strength and accuracy of the sentences. The writer, when conversing with these people, has often admired the pliability of their language, which admits of the nicest distinctions, and possesses much real force and beauty. A nation as ingenious and diligent as the Japanese has added largely to the literary stores of China; but the Chinese have never profited by their lucubrations. They have not only published dictionaries of their own tongue, but studied the languages of the European nations with whom they came in contact. Though very superficial in their knowledge of the sciences, they have, at least, attempted to delineate them in their numerous works; and had they not been restrained from intercourse with foreigners, they would now be far superior to the nation from whom they at first received their civilization.

Subsequently to the expulsion of the Jesuits, no work of any great importance on the language has been published. A new edition of a grammar was some time ago printed at Paris, and Mr. Medhurst compiled, from original sources, an English-Japanese, and Japanese-English Vocabulary, which was published at Batavia.

The language spoken by the Loo-chooans resembles, in the most important points, the Japanese. The higher classes speak the Chinese with great fluency, in preference to their native tongue.

No nation is so much debarred from foreign intercourse as the Coreans; for here not only the government, but also the people, shun barbarians as evil spirits. Little therefore is known of the language, except what we have obtained from Japanese sources, to which we ought to add a few specimens communicated by foreigners who visited the country. Mr. Medhurst, a few years ago, published a Corean vocabulary at Batavia, copied from a

Japanese work; and he is the only European who ever applied himself to the study of that language.

The natives being descendants of the Chinese, with a mixture of Tatar blood, have retained much of the Chinese character. Chinese literature is the only literature they possess. All ranks study the Chinese classics; but they cultivate none of the sciences. In some respects, their language resembles the Japanese, but it has retained a greater number of Chinese sounds, and has added to them the native word.

Like the Japanese, the Coreans invented a syllabic alphabet, much more complicated than the former. It consists of 168 syllables, each of which possesses an inherent, but not inseparable vowel. These are composed of fifteen consonants and eleven vowels, and materially differ from the Japanese.

They do not read the Chinese characters like the natives of that country, but pronounce them more fully. The reading again differs from the spoken language, which is polysyllabic. To elucidate the above remarks, we cite the following words as examples:—

Chinese.	Signification.	Reading.	Corean spoken language.
Teën	heaven	ten	hanar-thy-on
Fih	sun	zits	narir
Yuĕ	moon	keytē	tărwōr
Yu	rain	oo	pi-oo
Ming	clear	mey	păr-koŏr-myōng
Leang	cool	lyo-oo	so-noŏr-lyang
Chaou	shine	syŏ-oo	pi-tshoir-tsŏ
Kuh	valley	gok	korkok

The language of the aborigines in Formosa materially differs from the above. As there has been scarcely any intercourse with the inhabitants since the Dutch lost the

sland, we possess no other accounts of this tongue than what the latter have written on the subject. So much, however, is certain, that it is a dialect of the great family of Polynesian languages.

The natives did not possess a character of their own when the Dutch took possession of the west coast; the latter therefore introduced their own alphabet, in which prayer-books and some translations were printed. Various tribes who inhabit the east coast are said to speak a different dialect, but nothing certain is known about them. Nor are we acquainted with the aborigines of Haenan, though it may be presumed that they do not differ from the adjacent Philippines.

INDO-CHINESE LANGUAGES.

The tongues we comprehend under this name are all spoken in the Transgangetic Peninsula, and participate, in some measure, in the monosyllabic and indeclinable nature of the Chinese. They carry the system of intonation to a great extent, and in this they materially resemble the Chinese.

From the earliest times, Tunkin and Cochin-China had intercourse with China, and were thus civilized. Judging from the features of the natives, there is not the least doubt of their being descended from the Chinese. Their language bears a closer affinity to this than even the Corean. The Chinese literature and character are used by the whole nation. To facilitate intercourse in common life, they have adopted a number of contractions derived from the Chinese character, not according to the signification, but the sound. This custom has produced much confusion. Both the Tunkinese and Cochin-Chinese pronounce the Chinese character with a harsh and full

sound, but speak a language different from that in which they read the character.

All the other Indo-Chinese languages possess an alphabet formed in imitation of the Pale or Sanscrit. The principal are the Burma, Pegu or Mon, Siomese, Laos, Kambodian, and Assamese, the latter forming the link between the Indo-Chinese and Hindostan nation. The Kambodian resembles a polysyllabic language, and has few intonations; but since the late subjection of Siam and Cochin-China, many words of both languages have been naturalized. The Siamese and Laos are very harmonious, and in the main points the same. Many elementary words are of Chinese origin, and prove that the countries were at an early period colonized by the sons of Han. The languages of the Peguans, Mugs, and Burmahs, are those of one family; and, though they deviate from each other, the same elementary principle pervades them all. Throughout the whole peninsula, there live several tribes in the mountains and thickest forests, who ought to be considered as the aborigines of those countries. Their languages differ materially from the Indo-Chinese, but they possess no alphabets, and are nearly in a savage state.

CHINESE LANGUAGE.—GENERAL REMARKS.

The Chinese language is at once poor and rich, simple and complicated, according to the manner in which we view it. As a medium of communication, it is not only defective, but inadequate to express a number of ideas distinctly; but when transferred to paper, it presents a greater variety than any other language on earth; it speaks to the eye and not to the ear. Sentences, when spoken, partake of the utmost simplicity, and are even incoherent for want of conjunctions and prepositions, but written periods are extremely intricate.

To explain these points more fully, we shall first treat of the sounds; secondly, of the character; and thirdly, of the grammar. The reader must excuse the dryness of these subjects, as the introduction of them is necessary to the full understanding of the subsequent chapter on Chinese literature.

SOUNDS.

We might be almost led to suppose, that the Chinese ancestry, after having produced 487 different sounds, despaired of the power of the organs of speech, to make any additions to them. In almost every other language, there is a number of radicals, by the composition of which an immense number of words is formed; yet this expedient never occurred to the Chinese. To what a state the oral medium of communication has been thus reduced, we cannot better show, than by producing some examples. The sound E, has at least 2000 significations. It expresses to kill, to finish, by, barley, obstinate, to be pleased, to communicate, to leave, gruel, clothes, to rely, posterity, barbarian, he, to cure, to extirpate, disperse, incline, a chair, virtue, thought, intention, easy, becoming, to study, doubt, etc.: in fact, one might write a perfectly intelligible treatise, in which only the sound E was employed.

Che has about a thousand significations, it may mean, to know, wisdom, folly, to arrive, effect, govern, pierce, impede, stop, foundation, toes, of, a branch, elegant, grass, present, etc.

Several of these sounds, moreover, are scarcely to be distinguished from each other, especially when they are rapidly pronounced; for instance, teih tih, sze tsze, gang găng, e yih, fan fang, etc.

To remedy all these imperfections, the ancients invented a system of intonation, and, in many instances, used two synonymous characters to express a single idea.

The intonation is two-fold—Pĭng, the even, and Tsih, the deflected. Pĭng is sub-divided into tsing and chŏ—the former clear, the latter drawn out; whilst the Tsih is either shang, high or shrill, like the acutus; keu, low, like the gravis; or juh, short and abrupt. Chā, dregs, has the tsing; châ, to enquire the chŏ; chá, a branch, the acutus; chà, to deceive, the acutus, and chă, an official letter, pronounced very abrupt, the juh or short sound. In the same order stands yā, forked; yâ, teeth; yá, elegant; yà, the second in order, and yă to convey. If each of the sounds had these five intonations, there would be at least 2435 various words for expressing ideas; but many have only one, two, or three of them, and the treasure of articulated sounds amounts to about 1500. With these, the Chinese have to convey all their wants, and to communicate the most abstract sciences. However accurate the distinction, it falls very short of what is actually required, and the oral medium of communication remains deficient. A Chinaman marks, with the greatest ease, the difference of intonation, but a foreigner has to encounter immense difficulties, before he can in any degree distinguish them. We may compare these intonations to our notes in music. Their existence is, however, to an unpractised ear almost perceptible, because the language, when spoken well, is always pronounced in a singing tone.

The poverty to which the spoken language is reduced, is such as to occasion misunderstandings in sentences of the most frequent occurrence, and to make conversation so exceedingly monotonous, as to comprise only the ordinary objects of life. Whenever any attempt is made to discuss more abstruse subjects, recourse must be had to ink and paper, and the speaker will be obliged, either to define the sounds by synonymes, or write them down. The writer has often sat for hours and heard the Chinese telling stories; these were either exceedingly simple

and soon understood after cross-questioning, or the speaker was obliged to use figures, in order to render his discourse intelligible. There are no orators, nor do the masters of schools give oral instructions, and it would be next to impossible to preach sermons of any length, without familiarizing the auditors with the subject. Nothing tends so much to counteract the progress of civilization as the poverty of the oral medium, and the consequent paucity of ideas. No new subject of any importance can be introduced, and the human mind recoils from treating of things which are not understood. Hence, the Chinese are more sensual than their comparative state of civilization would lead us to suppose. Everything beyond the range of sight is difficult to be described by them, and even when represented, it can be scarcely understood.

None of the cognate languages have carried this system so far. The Chinese, by adhering so strictly to it, prove that they possess more refined organs of hearing than any other nation; they are, however, not musical, and know nothing about the harmony of sound beyond their own intonation. Foreign languages are with the greatest difficulty acquired by them; they are unable to pronounce a number of letters, especially R and L, and two consonants at the beginning of a word. Their curious way of forming words has insulated them entirely from other nations, and rendered many attempts to enlighten them abortive. If the Chinese were once to establish a parliament, the orators would be obliged to distribute their speeches to the members previously to pronouncing them. It would be difficult, if not impracticable, to carry on intellectual intercourse to any length, and to read lectures or discuss points in public.

The combination of synonymous words to express a single idea, resembles in some degree the union of syllables with us to form words. The sounds do not amalgamate,

and a Chinese compound may be said to consist of two, three, four, or even six, monosyllables, which are joined, only as they express one idea, they being distinct in the pronunciation.

The use of two synonymes is far more frequent in the spoken than in the written language, for the obvious reason of avoiding the ambiguity which otherwise would exist, notwithstanding the nice system of intonation.

Chinese may be said to be monosyllabic, with few exceptions; sounds like teën, chwan, heun, heung, &c. are so rapidly pronounced that the two syllables nearly coalesce, and two synonymes are separately enunciated. The Mandarin dialect possesses the highest claim to euphony. It admits of few consonants, is spoken with an agreeable cadence, and sounds very pleasing to the ear. It would be in vain to attempt to convey in English letters the harmony, which is the peculiar characteristic of this tongue; but we nevertheless annex a specimen:—

能	năng	志	che	天	teën	居	Keu
移	e	獨	tuh	下	hëa	天	teën
威	wei	行	hing	之	che	下	hea
武	woo	其	ke	大	ta	之	che
不	puh	道	taou	道	taou	廣	kwang
能	năng	富	foo	得	tëh	居	keu
屈	keuh	貴	kwei	志	che	立	leih
此	tsze	不	puh	與	yu	天	teën
之	che	能	năng	民	min	下	hea
謂	wei	淫	jin	由	yew	之	che
大	ta	貧	pin	之	che	正	ching
夫	chang	賤	tseën	不	puh	位	wei
夫	foo	不	puh	得	teh	行	hing

"He may be called a great man who, whilst in a prominent station in the state, occupies his rank in the empire, and practises the general and great principles (is benevolent, decorous, and just). If the people act conformably with his principles, he accords with them; but if they deviate, he alone practises them. Riches cannot corrupt him, poverty does not move him, and grandeur and military display cannot intimidate him."

It would be most extraordinary, if all the Chinese spoke the same language, not distinguished by any variety of dialect. No language has so many dialects as the Chinese. The learned and more intelligent classes are always conversant with the Mandarin dialect, which has derived its name from being spoken by the officers of Government. It is also the standard in which books in the conversational style have been composed. Though there still exists a great variety in the pronunciation, yet persons from the most opposite parts of the empire, when meeting, can make each other understood. In Shan-tung, Sze-chuen, and some parts of Keang-nan, it is even spoken by the common people with great purity, and is the language of the country; but in the southern provinces it is unintelligible to the natives. The south of China was taken possession of at a later period, and the intercourse between the colonies and the mother country was often interrupted; so that dialects entirely distinct from the Mandarin were gradually formed. None of these idioms seems to have spread to so great an extent as the Fokeën dialect of the Tseuen-choo and Chang-choo districts. This is spoken over the great part of that province, and the eastern part of Kwang-tung, and is the language of the colonists of Formosa and Hae-nan. It may be said to be the *lingua franca* of the maritime trade of China, and it is understood wherever Chinese adventurers have penetrated in the Indian Archipelago. Its

pronunciation is coarser than that of the standard dialect, and it admits of a greater variety of tones, having eight different intonations.

Some scholars in Europe have decried it as a jargon, but they were not aware, that it is spoken with very little variation by at least from 20,000,000 to 25,000,000 of human beings, and that it is cultivated with as great care as the Mandarin, and also possesses a national dictionary. The sound with which the Fokeën people read the books, differs widely from that of the spoken dialect. A boy, in acquiring his native language, has to learn it like a foreign idiom. All the characters must be explained by the teacher in the spoken dialect, and he must imprint their names upon his memory just as the words of a new language.

Some of the dialects are spoken only in a few districts, whilst others extend over whole provinces. How much soever they may differ from the Mandarin, the intonation of the character itself is the same, and the language retains its monosyllabic nature. Conjunctions and prepositions, and all such particles as are requisite for expressing thoughts with precision, are generally omitted, and scarcely any other than nouns, verbs, and adjectives are used. No one but a foreigner, who wishes to convey his ideas with accuracy, can feel so much the inconvenience to which he is thus reduced, and a native himself is often obliged to recount the same thing over and over again, to render the sense intelligible.

If we suppose, that the Chinese language contains about 20,000 simple words, there will be about fifteen to each intonation, which are in no way distinguished from each other. The difficulties thus arising are obvious, but as they cannot be removed, the only alternative is to combine them with synonymes. Custom and the ignorance of the existence of any thing better, has not only made the Chinese content with their own language, but even ren-

dered them proud of it. The jargon of barbarians, that is, of other nations, is like the chirping of birds, incoherent and uncouth, whilst the idiom of the flowery natives only deserves the name of a language. Words rarely commence with a perfect vowel, but in all cases terminate either with vowels, diphthongs, or nasals. The necessity of an alphabetical arrangement of the sounds, was felt by Kang-he, who in his dictionary classified them under nineteen initials, and twelve finals, each of which, with a few exceptions, has four subdivisions. In giving thus the sound of any character, the initial and final, which are expressive of its sound, are put together. This system, however, though very artificially arranged, has never been generally adopted. The most common mode of representing the sound of an unknown character, is by writing a common one, which is pronounced in the same way.

CHARACTERS.

No hieroglyphics, syllabaries, or alphabets, whether ancient or modern, have ever rivalled the Chinese characters in variety, expression, or beauty. It is a stupendous monument of human ingenuity, which can never be surpassed in its kind. If these characters were not so difficult to acquire, and, moreover, so artificial, they might serve as an universal written language. But the most perfect things in this world are defective, and these symbols are not excepted. A Chinaman justly boasts of his beautiful written language, and despises our poor alphabet as a collection of miserable scrawls. He cherishes and esteems his characters, and wherever he can write one, whether it be in his house, in the temple, upon a stone or a piece of wood, or even upon a tree, he is sure to adorn the place with his choicest ornament, a well written symbol. Whithersoever the eye may turn in China, it meets the character in some

shape or other. No where is calligraphy carried to so great an extent and is so much valued; and no man who does not write a beautiful hand can lay claim to scholarship or any literary distinction. The Emperor himself, when bestowing a great reward, writes a few characters on a piece of paper, and sends it to his favourite, and this is more valuable than conferring an order.

The invention of these characters is ascribed to Fuh-he, who took his model from the lines on the back of a tortoise, and from some beautiful insects. Those characters, which express the most simple ideas, were not originally arbitrary, but were a sort of picture-writing, a rude attempt to sketch the resemblance of material objects; or to depict their properties. That they were at first hieroglyphics is very obvious; as soon, however, as civilization spread, they were, for convenience sake, regularly formed; and thus they gradually became mere symbols. Many, however, still convey a meaning, when carefully analyzed, and the ingenuity displayed in their composition is exceedingly striking. A Chinese writer very appositely remarks that "writing and drawing have the same origin; but drawing represents the complete form of objects, writing only their general resemblance; drawing consists in many strokes, but writing only in a few. Resemblances and complete forms can be drawn, and without the art of drawing there can be no writing."

Though Fuh-he's wisdom and Tsang-hĕ's skill laid the foundation of this wonderful system, it must be confessed that the Chinese language scarcely admitted any other written medium, and that it was real necessity to which the invention owes its origin. No syllabary, how well soever adapted to the spoken idiom, could have so distinctly conveyed the sounds as to remove all obscurity; and the same defects which we have observed to exist in the oral medium would attach also to the written, unless sym-

bolical characters at once expressive of ideas had been substituted. No native writer ever tried to invent a syllabary, or alphabet; and the attempt of foreigners to use the Roman alphabet, and with the aid of diacritical signs, to express the sounds, has proved fruitless. If this, however, were practicable, every dialect must have its syllabary, and there would be no end to alphabets.

A horizontal, a perpendicular, two oblique lines drawn in different directions, and an acute angle and dot, are the elements of which all the Chinese characters consists. They are represented in 永 yung, eternal, viz. 丶一丿ノ乀 The most simple is 一 yih, one, and perhaps the most complicated 龠 seaou, a wind instrument, consisting of thirty-seven strokes. Notwithstanding their great variety, much simplicity reigns throughout the whole system, and whoever is in the least acquainted with their nature may easily analyze an unknown character. To facilitate reference, the Chinese lexicographers have classified them under 214 keys, or so many generic characters. This is an arbitrary arrangement, made with regard to their signification; under 皮 phē, leather, skin, for instance, are all the characters expressing anything made of leather; under 忄 sin, heart, human passions and desires; under 言 yen, words, most matters which have reference to human speech, &c. Yet, though all the characters thus classified combine the form of the radical, under which they are classified, their signification frequently varies, and some have not the slightest resemblance to the genus to which they belong. Nor is the arrangement strictly philosophical, and it might have been much more simplified without doing any injury to perspicuity.

There cannot be the least doubt that many centuries elapsed ere the characters received their present form. The

ancient, rude form, of which the symbol represented the subject, has been carefully preserved in the old dictionaries. The characters were at first engraved on slips of bamboo, or on leaves, with an iron style; silk and cloth were afterwards substituted, and pencils were invented 300 years before our era. One hundred years after Christ, paper was invented, and 200 years afterwards, ink. As soon as xylography was applied to multiply books, the character received that form which it possesses at this day.

The Chinese distinguish the following modes of writing the character:—

1.—Chuen-shoo, the ancient, which is derived immediately from hieroglyphics, and is either a fanciful caricature, or a stiff and imperfectly written character. The former is used in seals, and thus so much differs from the vulgar, that it requires long study to make it out; the latter is used in inscriptions, and, by pedants, in the prefaces to their books. As the characters were formerly engraved on bamboo, the straightness of the lines by which the Chuen-shoo is distinguished was necessary.

2.—The Le-shoo, style of official attendants, is written with greater freedom than that usually employed in books. It was formerly used in epistolary writing and the common business of life, and was introduced during the reign of the Tsin dynasty.

3.—The Keae-shoo, or pattern style, properly the mode of neat writing in the present day. It is also employed in books, and combines elegance with the freedom of strokes.

4.—The Hing-shoo is the regular running hand, in which any thing which requires despatch is written; the strokes are blended and contracted according to established rules.

5.—The Tsaou-tsze is the hasty, imperfect, and abreviated form of writing, in which the characters are so much contracted, that it requires long study to read them fluently.

It is used in all the common transactions of ordinary life, and epistolary writing.

6.—The Sung-te is the regular form of the character, carefully drawn, such as is used in printing. Its adoption is coeval with the invention of printing, under the Sung dynasty, whence it derives its name. The Kho-tow, tadpole headed, is too obsolete to deserve any further notice.

The Chinese are, in the combination and classification of their characters, exceedingly fanciful. Far greater pedants than the Grecian grammarians and commentators, and reduced in their studies to one single object, they have, like the Rabbins, made the most extraordinary things of their symbols. We have already spoken of the classification according to the radicals, and it still remains to mention the divisions of the characters made according to the ideas they express.

1.—Figures; bearing a resemblance to the objects they express, or more strictly hieroglyphics; for instance, 日 jih, the sun, from ⊙; 山 shan, a hill, from 灬, &c.; they are called seang-hing, or imitative symbols, and comprise 608 characters.

2.—Epithets; characters expressive of attributes and relative circumstances, che-tsze, or indicative symbols; for instance, 上 shang, above, from ⚊; 中 chung, centre, from 艹; about 107 characters.

3.—Combination of ideas; to express a single object; for instance, 林 lin, forest, from two trees standing together; 見 keën, to see, from 目 an eye; and 人 jin, a man; 皇 hwang, supreme, august sovereign, from 自 sze, self, and 王 wang, king. These are called Hwuy-e, or symbols, combining ideas, and amount to 740. It is in this that the framers of the characters have shewn their greatest in-

genuity. Much sound sense and original thought are discovered in these symbols, whereby it is fully proved that the people who invented them were a thinking race.

4.—Invented symbols, or Chuen-choo, which are to the number of 372, they consist of characters, in which the form and idea have been transposed, and constitute rather a whimsical class; such for instance are 右 yew, right hand, from 𠂇; 左 tso, left hand, from 𠂇.

5.—Symbols uniting sound, (keae-shing, or syllabic symbols): this is the largest class, and comprises about 21,810 characters. It has often been contended, that the Chinese character does not, by its formation, convey any sound. This must be understood, however, with very great modification. In the former classes, not the sounds, but the ideas to be expressed, guided the framer. But it was soon discovered, that words could not be expressed by representation, for they had no form, and, therefore, they formed characters merely expressive of the sound. Lest, however, the resemblance to the object should be entirely lost, a generic character was added. This may be considered the nearest approach to a syllabary, which we are able to discover in the Chinese symbols. The certainty of the sound, however, depends very much on circumstances, and though it may be guessed, one cannot be sure at the first sight of a character, that it is such; for instance, 鵝 go, or ngo, a goose, composed of 我 go, the sound, and 鳥 neaou, a bird, its generic symbol; 河 ho, a river, from 可 ko, can, the sound, and 氵 or 水 shwuy, water.

6.—Metaphorical symbols, or kea-tseay, in which are comprised about 598 different characters. They bear a resemblance to the original meaning, but it is only figurative, the former having been lost, and the latter retained. Such is for instance 主 choo, lord, originally a flame in the

midst of a lamp; 制 che, to regulate, concoct, originally to cut clothes; 治 che, to govern, originally the placid flow of a stream, which a well-regulated government resembles.

Many characters are similar in form, but widely different in meaning, a slight stroke or dot constituting the difference. Others have a variety of forms. These are either ancient, or vulgar, or coincide with their synonymes, or are drawn in imitation of the sound, or are abbreviations. This circumstance gives rise to many confusions, which no dictionaries, how accurate and copious soever, have been able to remove.

The number of characters is given by different writers, as varying from 10,000 to 80,000; the fact, however, is, there has never been a man who was acquainted with them all, nor does there exist a dictionary, either native or foreign, in which they are all contained. According to the above classification, there are 24,235, which probably is nearest the truth. The first part of Morrison's dictionary contains more, and this was copied almost verbatim from Kang-he; still there is a multitude of common characters not to be found in it, and every new edition of the latter work contains addenda. Whilst there is a great number which nowhere occur except in the dictionary, there is a much larger one of common symbols, which are written in various modes. It is true, that in the common business of life, 2,000 may serve all purposes; but for the acquisition of general literary knowledge, at least 12,000 will be required. A man ambitious of authorship must have an immense store at his command, or he will never be able to write in a style at once copious and expressive. When a whole life has been spent in the study of the characters, and the industrious reader takes up a new book, he is again puzzled by a new symbol. Many have accelerated their

death, by pushing their researches to an extreme, and died with regret, that they could not arrive at perfect knowledge.

The original plan of the framers appears to have been, to form for each idea a separate symbol. The number of characters, therefore, must necessarily have become great and varied. No country however produced so many authors as China, nor was there any where so long a succession of writers in the same language. It could not, therefore, be expected, that all would use the characters in the same acceptation, but, on the contrary, they would attach to them different meanings. Thus, for instance, 后 how, a hereditary prince, a king, a queen, a tributary prince, to succeed, after, behind. 發 fă, to shoot, send forth, spring forth, to send, dispatch, to transport, induce, utter, hasten, quell a rebellion, occasion confusion. There is, thus, scarcely a single character, which has only one meaning; but there are a great many which express from ten to twenty different ideas, either resembling each other, or totally disconnected. This is another source of confusion and difficulty, which some writers remedy by placing in a note a synonyme, in order to explain the meaning of the ambiguous characters they use in the text. We are aware, that all languages contain words of which the significations are manifold, but the Chinese characters far exceed them all. There exists so great an ambiguity that some books are, on that account, almost unintelligible, unless a commentary be added to them. The combination of two or more characters to express a single idea, gives rise to a still greater variety in the signification, since in most instances the original meaning of the separate characters thus combined is nearly lost. 凡 fan, for instance, signifies all; 不凡 puh fan, (not all,) extraordinary; 但凡 tan fan, (but all,) whosoever; 大凡 ta fan,

(great all,) and 發凡 fā fan, (send forth all,) generally speaking; 諸凡 choo fan, (all, every,) every, each; 最凡 tsuy fan, (most all,) and 凡要 fan yaou, (all important,) the most important, &c.

It is very evident, that this principle of combining characters, admits of as much latitude as the composition of syllables, for the formation of new words in other languages. Comparing the Chinese with the Greek, the richest language in compounds, the former is far more copious. Whoever has attained any knowledge of the simple character, must, with unwearied attention, study these combinations; for otherwise he will not be able to understand books.

Of the ingenuity displayed in framing the symbols, we have already spoken, but we shall adduce here a few examples to prove it more fully: 姦 keën, which is composed of three 女 neu, the generic term for females, or women, and signifying intrigue; 罟 le, to implicate, composed of net and words; 恭 kung, sedate, respectful, from collected and heart; 倥 kung, stupid, from empty, and man; 懼 keu, to fear from the heart, eyes, and bird; 構 kow, the frame of a house, from timber, and to connect; 和 ho, harmony, from grain, and mouth; 賢 heën, worthy, virtuous, from statesman, pearl, and loyal; 現 heën, manifest, from precious stone, and to see; 佼 heaou, excellent, from to blend, and man; 恒 hăng, constant, from heart and to extend; 歪 wae, oblique, from not and straight; and a thousand others. To a foreigner these symbols are less striking, but every one who is acquainted with the

peculiar ideas of the Chinese, will admire the originality thus displayed.

The writing of the symbols in horizontal lines, and these from the left to the right, Chinese has in common with some other languages, but their multiplicity it has in common with none. Great pains have been taken by the compilers of Kang-he's dictionary, to distinguish at least the usual forms from those which never occur in books; and the result of their researches has been the following:—

Characters found in books	31,214
Obsolete and incorrect forms	6,423
Newly discovered characters not found in other dictionaries	1,659
Characters without sound and meaning	4,200
Total	43,496 forms.

By giving an outline of the Chinese symbols, we have presented to the reader, the grand and sole object of study of the whole literary world in China. To know many characters, to be able to explain and put them together, and to write them with elegance, occupy the whole attention of the literati. The progress they can make in this science is necessarily slow, but the advantages they derive from it, and their innate predilection for it are sufficient to stimulate their zeal and ensure their perseverance. Few foreigners have been able to accomplish this difficult task; and, indeed, unless they give their whole time to it for a number of years, and possess some share of talent, they will not be likely to accomplish it.

If such a system of symbols had not existed, the Chinese nation could not have preserved the union of so many myriads of families. The empire would have been split into many independent principalities and kingdoms, differing in language and manners, and having nothing common,

but their descent from the same ancestors. Nor otherwise could the doctrines of the Chinese sages have exercised so permanent and extensive an influence, as they have exercised. In vain would the Chinese monarchs have enforced their exclusive antinational policy, if there had not existed in these symbols an insurmountable obstacle to international intercourse. At present, the same character can be read by all the natives of the provinces, how much soever their respective dialects differ. An edict promulgated from Peking, is generally understood to the utmost limits of the empire. No great state ever possessed this advantage, nor can it, by the utmost exertion, ever be attained.

We shall now be enabled to appreciate the Chinese characters. To the Chinese they are every thing. The nation is proud of being in possession of a language which speaks far more distinctly to the eye than to the ear; it glories in having a written medium which distinguishes it from all other nations, and proves, at the first sight, its literary superiority to all the rest of the world. We foreigners may discover imperfections in this most perfect fabric of human genius, but we shall never convince a Chinese of them.

GRAMMAR.

The Chinese language does not possess a grammar in the common acceptation of the term Short sounds, like the Chinese monosyllables, cannot be subject to declension, and the characters, though changing their meaning by position, never alter their form. Yet, as the human range of ideas must be subject to some modification, and retain a certain connection, when either expressed in words or in writing, the Chinese could not entirely divest themselves of this necessary order, and therefore admitted of some grammatical

distinctions. These we are now about to trace, if the patience of the reader will permit us this digression.

The example of the first Chinese authors in studying concinnity of style, has found many imitators and admirers, and every well written work is composed in the same manner. But the rules for such a style would not apply to the spoken language, which of course was more diffuse. Hence a distinct line was drawn between the language of books, and that of conversation. Both deserve our attention, the more so as there exists rich and entertaining literature in the conversational style. A variety of characters belong exclusively to the latter, and these have been formed with so much freedom, that, for most dialects, a number of idiomatical characters have been framed; which, however, are never used in public papers, or any books, that treat of important subjects. They are not contained in the Imperial dictionary, that not taking the least notice of the spoken language, or the conversational written style. The merits of the former are dignity, and rhythmical cadence, to which all other ornaments, and even intelligibility are sacrificed; that of the latter, greater perspicuity and copiousness. Yet, in many instances, they approach each other, and the difference is almost imperceptible.

The Chinese consider our parts of speech, the distinction between a noun and adjective, pronoun and conjunction, and in fact our whole division, as something very barbarous. The only difference they make is, whether a character is essential or unessential to a sentence; accordingly, a word is either a Shih-tsze or Heu-tsze; the latter, mere particles, and the former, all the rest. A Shih-tsze may be either a dead character, (sze-tsze,) that is, a noun; or a living one, (hwŏ-tsze,) that is, a verb. These few lines contain the whole grammatical principle, which western barbarians have detailed in as many books, thereby proving the de-

fects of their language, which is unintelligible without so many nice distinctions.

The mutual relation of words can be determined by position only. In a few instances, however, Chinese writers mark those, which are generally not used as verbs, by a diacritical sign, to indicate that they are such, by the construction; a small number of verbs receive the same, to show that from neuters they have changed into transitives; whilst there are also a few words of which the acceptation very much varies, and is thus indicated. In such cases, either the sound or intonation çhanges; gŏ, for instance, signifies bad; woo, to hate; and woo, how? The number of characters thus altering their original sound, when changing their signification, is very small. A considerable number can be applied to the most varied uses: e, for instance, signifies—by, through, to use, how, to consider, incessant,—according to its position and the characters with which it is joined; yu, signifies—with, to, to return, permit, mutual, abettor, to treat, thus, to give, bestow, to be present, to exhilarate, acquaint with, &c. and it is moreover a euphonic, final particle, signifying, nothing. he, signifies a waiter, servant or attendant, and also how? when put at the beginning of a sentence. The true knowledge of the Chinese grammar, consists in being acquainted with the proper use and position of these and similar words; for it is by means of them, that the construction is regulated, and the style rendered lucid. They may be said to constitute the frame or skeleton of the language, the moulds into which phrases are cast, and the beacons by which the reader is guided to determine the meaning of passages.

It may be observed in general, that all words, as long as

their meaning can be understood without grammatical auxiliaries, remain undefined; 屋 uh, a house, for instance, may, in a sentence, signify, a house, houses, house, the house, into the house, in the house, without changing or requiring any particle, 買屋 mae uh, may be, to buy a house, or houses, or the house; 進屋 tsin uh, is to enter into the house; 在屋 tsae uh, to be in the house, &c.; 來 lae, may signify, to come, coming, is come, came, come. The Chinese endeavour to express the idea in general, and leave the nearer understanding to the reader and hearer.

There are some particles occasionally applied to express the cases, but it does not follow that they always stand there, when we require them. One of the most common is 之 che, for which we find, in the spoken language, 的 teih, to denote the genitive; but this is used also for all the cases of the pronoun of the third person, and may signify, he, she, it, they, their, theirs, them; and is moreover a verb; thus 不知之之之路 puh che che che loo; "ignorant of the road to arrive there;" in this phrase it has three different meanings. Wherever it can be dispensed with, it is omitted, and the genitive is merely indicated by position. This is still more the case with the particles indicating the other cases, which are however in the spoken dialect, more frequently used.

A multitude of particles is used to form the plural, and, moreover, a considerable number of numerals for counting substantives, whilst the gender is seldom expressed. In the comparison of adjectives, the Chinese do not confine themselves solely to a simple verbal construction, but call in the aid of mountains, forests, and the ocean, to denote the gradation. "I am extremely angry," is, for instance, expressed by "the anger is as high as a mountain, and as

deep as the sea;" "exquisitely beautiful," is "killing beauty;" and a multitude, a forest of men, a host.

Whilst the words, for the first and second pronoun, are very numerous, few occupy the place of the third, and the possessive is expressed by the genitive of the personal.

Politeness and pedantry have substituted, for the first, a number of abasing epithets, such as—slave, servant, under the foot, &c.; and for the second, various honorable titles, such as—lord, master, teacher, respectable, &c., in which the possessive of both persons amply shares; thus, instead of saying my house, a polite Chinaman will speak of a wretched dirty cottage, and even call his wife the vile concubine, instead of simply saying my wife; your country, is honourable country—your name, is fragrant name. Some of these expressions are exceedingly fulsome, as is also the case in most Asiatic languages.

The most defective part of speech is the verb, which, in addition to the absence of all deflection, does not possess any auxiliaries except a few particles, which, in writing especially, are sparingly used. There are no modes, and though some may be occasionally indicated by conjunctions, the imperative, infinitive, and participle are even destitute of these. We may perhaps discover an approximation to them in some expressions, but the use of them is confined to a few phrases, and by no means general.

The number of both conjunctions and prepositions is small, but the language possesses a great abundance of euphonic particles. Euphony is the fundamental law of its structure, and not only conspicuous in books, but also in common conversation. It is natural to intonated languages, and in the Chinese necessary for the sake of perspicuity. By these particles sentences are rounded, divided, and rendered rhythmical and lucid. Without them the language would

consist of detached words, to which little meaning could be attached.

From the above, it may be easily concluded, that the syntactical arrangement of words must be extremely simple. The Chinese resembles, in some respects, the ancient languages, in placing the cause before the effect. No good writer constructs long and involved periods; a little attention may enable the reader to analyze the sentence. It differs entirely, however, from the arrangement of words in the modern languages. In the specimen we cited above as an instance of euphony, the substance described stands at the close of the sentence, which, in English, we are obliged to put at the beginning. To show, still further, the deviation of the construction from our own, we cite, at random, a passage of Kwan-tsze, and add to it a verbal translation.

聖	sheng	鬼	kwei	流	lew	下	hea	凡	Fan
人	jin	神	shin,	於	yu	生	săng	物	wuh
		藏	tsang	天	teën	五	woo	之	che
		於	yu	地	te	穀	kŏ,	精	tsing
		胸	heung	之	che	上	shang	此	sze
		中	chung	間	keën,	爲	wei	則	tsih
		謂	wei	謂	wei	列	leĕ	爲	wei
		之	che	之	che	星	sing	生	săng,

"Everything ethereal fluid, this then is life—below engender five grains, above become various stars, flow in heaven, earth's midst, call it demon, spirit, hide in breasts midst call it sacred man." That is—"Life consists of the ethereal fluid, which exists everywhere. On earth it produces all kinds of grain, and in heaven the various

stars. In the vacuum, it is called demon and spirit, and when hidden in the human breast, it is denominated, the sage."

The sentence itself is one of the non-descripts of philosophical notions.

It is scarcely necessary to observe, that there are no rules for the regimen of the verb, the prepositions, and conjunctions, because the whole syntactical art consists in the position of the words. The ease with which it may be acquired does not atone for the latitude of the style in general, and the difficulties which there exist in imitating it.

A diction like this must necessarily be subject to ambiguity, but the ingenious Chinese, who are never at a loss to remedy every evil, have provided also against this imperfection of their language. The writer of the treatise, on the origin and progress of language, has shown, that, among several savage tribes, some of the first articulate sounds that were formed denoted a whole sentence, rather than the name of a particular object; conveying some information, or expressing some desires or fears, suited to the circumstances in which that tribe was placed, or relating to the business they had most frequent occasion to carry on; as the lion is coming, the river is flowing, &c. Many of their first words, it is likewise probable, were not simple substantive nouns, but substantives, accompanied with some of those attributes, in conjunction with which they were most frequently accustomed to behold them; as the great bear, the little hut, the wound made by the hatchet, &c. If this applies to the rude dialect of savages, it applies to the Chinese language upon a larger scale and in a more extensive view. Not one or two words have been thus used to express a single idea, but whole phrases, to

which a certain meaning was attached, have been so moulded. We cannot compare them better than to our proverbs and law phrases, which, deranged, lose both their power and signification, but, quoted entire, place ideas in the clearest light.

This phraseology having become necessary, on account of the very nature of the language, was greatly augmented by numberless authors, who, being slavish imitators of the ancient writers, transcribed and perpetuated their sentences, and thus created a style, which may be said to be strung together out of phrases. No wonder then that the colloquial dialect followed the same example, and that thus the Chinese tongue became a language of sentences. A celebrated sinalogue at Paris, mentions about 24,000 poetical phrases, but he might have added double that number for prose writing. Natives understand them easily, but foreigners always stumble at them, and it is with great difficulty that they can accustom themselves to speak and write in this constrained manner. This may be called the idiomatical part of Chinese grammar, and it differs in this essential point from all other tongues in the world.

These idiomatical phrases are either formed by the particular use of a number of words, whether substantives, adjectives, verbs, or particles, which make a peculiar position, or repetition of words necessary; or they are literally figures of speech. The former are very frequent in the spoken language; the latter, in both the written and colloquial.

To avoid tediousness, we shall quote of the former only a few. Lae, to come, joined to keu, to go; na, to take, to words signifying time, to a negative; to ke, to rise; to chuh, out; yuen, originally, and several other words, express a great variety of ideas; thus, seang lai seang keu, verbally, to think come think go, to ponder; khan hwa keu lae, let us see the flowers; na lae, literally, take come,

bring; mae puh lae, verbally, buy not come, cannot be bought; kuh tseang ke lae, literally, weep shall rise come; about to weep, or commence weeping; loo shuh ma keŏ lae, literally, reveal horse's foot out come; he showed the cloven foot, or betrayed himself, &c.

Our wish to present the reader with a general sketch of the Chinese language, and not to write a grammatical treatise, does not permit us to give more examples. It will, however, be easily understood, that the language, thus enriched with idiomatical phrases, yields, in point of copiousness, to no other on earth. If we consider the multitude of writers who lived during so many ages, all of whom, to a greater or less extent, increased their number; we shall deem it by no means extraordinary that the most important part of the language consists of them.

The second class, which may properly be called figures of words, or tropes, vies with the former in countless numbers. A general rule of Chinese writing is, that though words are only the dress in which the sentiment is clothed, the latter must yield to the former, and the choice between incorrect thoughts, or a defective diction, is always in favour of the former. With them the expression is every thing; the proper use of cant phrases constitutes the highest beauty of style, whilst proper ideas are only secondary things.

One of the most frequent is the repetition, which one may meet with in every page; for instance, gae gae tung kuh, weeping most bitterly; hwan hwan he he, filled with joy. This either takes place with the same word, like the former, or is done by the juxtaposition of synonymes; as king yen king yu, to talk with levity; or is a reiteration of the same phrase, either in the identical words or some synonymical expressions; for instance, tseuĕ meaou tseuĕ meaou, exquisite; or, sin kăng e kăng, the heart willing, the mind

willing, perfectly willing. By the use of these phrases, all ambiguity attached to single characters and monosyllables entirely falls away, and the language gains in force, as well as perspicuity.

The antithesis occurs very frequently, and its use does not extend to ideas opposed to each other merely, but to correlative sentiments. One of the first cares of every scholar who is desirous of acquiring the habit of writing elegantly, is to make himself acquainted with words which either correspond to each other; as, sun and moon, heaven and earth; or with those which are directly opposite; as, black and white, rich and poor. The antithesis, however, is not confined to words, but extends to whole sentences, in which every member has its corresponding one in the following. Of each we shall give some examples :—she she fe fe wei che che fe she she fe wei che yu—to consider right as right and wrong as wrong, may be called knowledge, but to call right wrong, and wrong right, ignorance;—tsin tuy leang nan—to proceed and recede, both difficult, a dilemma;—yung leih puh tsuh e she teën heä e che puh tsuh e wei che yung puh tsuh e wei keang—valour itself is not sufficient to uphold the empire, wisdom not equal to govern it, and bravery not calculated to lead to power. The over anxious care which is shown in framing these antitheses, gives rise to much stiffness and affectation, whilst, at the same time, it promotes the measure, which is essential to the Chinese language.

In addition, we may mention proverbs, which occur more frequently in the Chinese, than in our own languages—also a sufficient number of set phrases, which belong to neither of the figures just quoted. Many expressions contain allusions to historical events, but frequent use has made them to designate objects which bear only a slight resemblance to them.

If we consider the wonderful gift of God to mankind in

enabling them to frame ideas, and granting the power of speech to express them, we are not a little struck with the great variety amongst the inhabitants of the earth. No language, however, bears so much the stamp of originality as the Chinese. Where we compound words, it compounds characters. Our grammatical relation of words consists in a fixed phraseology, and the liberty with which we construe them yields to rules, according to which whole sentences are put together.

The science of Chinese grammar may be justly compared to our art of making blank verses, only with this difference, that we may compose sentences at our own pleasure, whilst in China they are already put together, and we need only to combine them.

STYLE.

The Chinese are a sober people, and their style is neither so florid nor so hyperbolical as that of the southern nations of Asia. Anxious to write common sense, they are not fond of extravagance in their expressions. Perspicuity is, according to the estimate of foreigners, entirely neglected, but they are ignorant of the train of Chinese ideas and metaphors, and cannot follow their range of thoughts, clothed, as they are, in laconic sentences. Amongst the literati of the present day, there exists a strong bias in favour of a phraseology which the vulgar cannot understand. Yet, though the perspicuity may be questionable, the native authors cannot be accused of writing loosely; their measured sentences possess great precision, and often considerable force. Harmony regulates the structure of their periods; but one must be intimately acquainted with the system of tones to perceive it.

The following sentence, for instance, if properly read,

does not fail to convey to a native a high idea of the musical structure of the language:—

豈 ke 雖 suy 民 min 子 yu 時 She
能 năng 有 yew 欲 yuh 厥 keih 日 jih
獨 tuh 臺 tae 與 yu 女 neu 害 hŏ
樂 lŏ 池 che 之 che 偕 keae 喪 săng
哉 tsae. 鳥 neaou 偕 keae 亡 wang
獸 show 亡 wang

"How could Ke (the cruel Keĕ) enjoy alone the pleasures of his parks, tanks, and menagerie, whilst the people were ready to perish with him, (rather than to live any longer under his cruel government,) and exclaimed, How does the sun go under, and ought we not also to perish with him." (The sun is here a metonyme for the prince, and the whole an expression of the utmost despair.)

The gradation or climax is a figure very common in Chinese writing, and the best authors strive to excel in it. Those who are in the least degree acquainted with Chinese writing, will consider it one of the highest beauties of the Chinese style. Though its frequent recurrence may create in a foreign reader disgust, a native will never be wearied, even if he have to read pages filled with it. The Chinese, being an original people, have also formed their ideas of beauty, not from the classical taste of western nations, but from the best models of their own writers. If their notions are often repugnant to the rules of a good style established by ourselves, we must at least admit, that their language, differing so much from ours, cannot adapt its structure to the elegant diction of our own. A comparison with the polished languages of Europe will always throw the Chinese into the shade; but when the language is viewed in itself, much will be discovered deserving of our unqualified admiration. The progress or retrogression in

civilization of a nation, will raise or lower the style; and, as the Chinese have for many centuries remained stationary, their style has also received something of that unbending stiffness which pervades all their institutions. In order to improve it, a total subversion of the present order of things must take place; but so long as China continues in the same state as at present, the language will continue the same as it has been from the commencement of our era.

The identical causes which operated to enrich our own tongue with figurative language, produced in China the same effects. To visible objects words were first assigned, and as it was difficult to describe the more obscure operations of the mind, the name of some sensible idea with which the imagination found some affinity was borrowed to express them. The very process of framing the written character in imitation of the object to be expressed, gave rise to many figurative meanings. Yet the originality of Chinese genius appears again here in its strongest light; and where we should not have discovered the slightest resemblance between the figure and the original object, the Chinese find a striking affinity. Before we proceed further in treating of figures, we shall give the derivative figurative meaning of a few words. Taou—originally signifies a road; its derivative meanings are principle, virtue, philosophy, good order, to guide, and to speak. Tih—power; virtue, kindness, benevolence, gratitude. Le—a whetstone; severe, violent, cruel, wicked, to grind, and excite. Ke—vapour; breath, spirit, life, temper, feelings, passion, anger, vigour of mind, courage.

Chinese writers are extremely fond of metaphors; when once they have hit upon a figure that pleases them, they are loath to part with it. A beautiful woman is a flower gifted with speech; a dragon amongst men is a celebrated character; a gnawing ant is a poor mandarin; and thou-

sands of similar expressions. This language is equally rich in allusions to persons who lived in remote antiquity, and were famous either for their vices, virtue, knowledge, or ignorance. Their Nimrod, for instance, is Tung-foo; their Apollo, Eho; their Archimedes, Le-chow; their Esculapius, Peën-tsŏ; and their names are frequently substituted to describe the characters they wish either to blame or to praise. Nor can their authors be said to be deficient in comparisons; phrases like—ascending a tree in order to look for a fish; throwing away the plough, and still engage in cultivating a field; without cutting a precious stone, and notwithstanding to look for its polish; these, and other similar phrases are of frequent occurrence. Some writers are very rich in this species of figure, and make it difficult to determine whether they write an allegory, use a metaphor, or draw a comparison. Mencius, when reproving a hankering after the customs of barbarians, said, "I have heard that birds leave the gloomy valley and perch upon high trees, but never was told that they quitted the lofty tree for the dismal valley." It was the manner of ancients to speak thus; why should not their posterity imitate them? A country so large and varied as China, presents many objects from which the most striking comparisons may be drawn; and the history of so many ages affords the Chinese an abundant choice of personage.

Parable and allegory are seldom used, nor are authors very fortunate in employing them. Mencius occasionally attempts them, but he possesses too little imagination to succeed well. His allegory of the shepherd, who could not find sufficient pasture for his cattle, in which he upbraids a cruel king, is perhaps the best. We have not yet found in any writer a perfect parable. Grammarians comprise all these figures under the name of Yu-yen—similitude. The richest store of symbolical language is contained in the Yih-king, a classic, which, from the nature of the sub-

jects of which it treats, is in many parts quite unintelligible.

Personification and apostrophe are figures too bold for the sober Chinese; but interrogation is very common among them. In no language have we discovered so many and such various modes of proposing questions. The classic writers frequently employ interrogation to give greater force to their reasoning; and the form of dialogue, in which most of their books are composed, renders them very familiar with this figure. Exclamations likewise abound, and are often skilfully introduced, to give pathos to a passage. The language of adulation is full of hyperboles and bombastic expressions; we hear of millions and myriads, unbounded kindness, benevolence reaching to heaven, wisdom penetrating to the utmost verges of the earth, etc. Such expressions are so intimately interwoven with the language, that they lose all the force they originally possessed. The Chinese being sceptical idolaters, and theoretically enemies to the gross systems which they practically uphold, have not borrowed much from mythology to embellish their style. Occasionally we meet with a fish a few millions of miles in length, a bird of a similar description, and a mountain extending over the whole body of the sun in dimensions. The dualism Yang and Yin, which they assert animates the whole visible nature, furnished them with striking images. In liveliness of expression, however, they yield the palm of superiority to the Hindoos, Arabs, and Persians, and even to the Siamese and Burmese. A translation of Homer into Chinese we think quite impracticable, even if the whole store of poetical diction were at the command of the translator; but Aristotle might be clothed in the language of the sons of Han.

Puns and other plays upon words, are considered by no means puerile; they are used by the best writers. In the most ancient books we perceive a sententious diction, so laconic

as to be frequently obscure. Subsequent writers have amplified their ideas, and often written a whole page to express that, which the ancients would have expressed in a single sentence. The preposterous notion, that the authors of antiquity contain all human knowledge, restrains the Chinese from thinking for themselves, and leaves them no alternative but to comment upon what their predecessors have written. Hence they excel in amplification; the want of original thought is concealed by a pompous mode of constructing sentences, and the scarcity of ideas is remedied by a multiplicity of words. Study the ancients, and imitate them, be quaint and terse, and you will write well,—is the rule which every body who wishes to excel as an orator must follow. Chasteness, simplicity, and copying from nature are to be studied only so far as the ancient classics have introduced them; every thing else is not reconcileable to the genius of the Chinese language. This remark applies with great force to their descriptions, the only fault of which is their being destitute of variety. They are able to distinguish the character of men, and the nature of things with great accuracy. Sensible to the beauties of picturesque scenery, conversant with the art of depicting the seasons, and close observers of the turmoils of mankind, their painting is by no means contemptible. Their representations are vivid, strongly coloured, and pointed; they delineate, describe, and draw, with one pencil stroke; but they always remain Chinese, and do not exceed the bounds prescribed by custom. Despised as the colloquial style may be, it admits of greater freedom, and though generally diffuse and incorrect, it has its full merit, in being more conformable to nature.

Chinese authors distinguish three kinds of style: the first is formed, when the whole attention of the writer is engrossed with his subject, without any regard to expressions; the second, the very reverse, when he is only stu-

dious of elegant expressions; and the third, when he combines correctness of ideas with classical diction. The first is dry, the second pompous, and the third the true classical. The Koo-wăn, or antique mode of writing, contains a multitude of ideas, and a paucity of words; of this the Yih-king, Shoo-king, and She-king, are the most perfect models. Considered as standards of good writing, the Chinese are accustomed to estimate the merits of a work according to the resemblance it bears to these patterns. The Chung-yung, Ta-heŏ, Lun-yu, Măng-tsze's writings, the Chun-tsew, and Le-ke—in fact, the remainder of the five classics, and the whole of the four books, come next in rank.

The Taou-tih-king, the only production of Laou-keun, containing the original doctrines of Taouism, the Tsoo-tsze, a work full of original poetical diction, the Shan-hae-king, the very fountain of Chinese poetry, the E-le and the Chow-le, constitute the third order.

The writings of the Shih-tsze, or ten philosophers, one of which, the Taou-tih-king, we have already mentioned, claim the credit of being inferior only to the preceding works. They are Kwan-yun-tsze, Leĕ-tsze, Seun-tsze, Yang-tsze, Hwae-nan-tsze, Leu-tsze, Chwang-tsze, Han-fe-tsze, Hō-kwang-tsze, and Wăn-chung-tsze. They treat upon political and military subjects, and also explain the systems of Taouism and Budhism.

Tso-she, Kung-yang, and Leang-kuh, all of whom wrote commentaries upon the Chun-tsew, and the first also on the Tso-chuen, and Kwo-yu,—works which throw great light upon history,—wrote with classical elegance, but borrowed the thoughts of others; they are thus not so much esteemed as those already quoted. Leu-puh-wei, Heu-shin, and Ching-tsaou, are kindred authors. Sze-ma-tseën, China's Herodotus, belongs to the same class.

These are the writers of the Chow and Han dynasties. The most celebrated for classical beauties, who lived during

the reign of the Tang and Sung princes, are Han-yu, Gow-yang-sew, Soo-tung-po, and Tsang-nan-fung.

Next to them come the commentators and critics, amongst whom Choo-he and Wan-gan-shih, occupy a very prominent place: Wang-suh, Maou-chang, and Wang-pih, however, preceded them in the same work, and belong to the same order.

To the last class belong a countless host of slavish imitators, whose writings have been carefully collected, the works of the literati of the present time, and a considerable number of plagiarists. Works of fiction, and all those written in the colloquial style, constitute a separate order. The best poets are Too-kung-poo, Too-foo, and Le-tae-pih; these are men of real genius.

Though the Chinese possess no work upon the grammar of their language, they have numerous essays upon style and composition, and a large collection of treatises, which contain patterns of elegant writing. A good treatise is called Wan-chang. The general rules of a good style are,—connection, variety in the construction of periods, and in the detail of the subject; purity of diction, smooth sentences, and a lively description and contrast will always throw more light upon the subject. Whosoever studies all these points will be able to write elegantly, and to embody the beauties of the ancients in his lucubrations.

LITERATURE.

If we would review all the works which have been published, from Confucius to the present day, a period exceeding two thousand years, we must be prepared to wade through a library more extensive than that of any other nation. The inroads of barbarians did not prove destructive to the national literature; the ravages made by Tsin Che-hwang-te injured only a few books. The manuscripts of cele-

brated authors were not written on parchment, but engraven on solid bamboo, and painted on smooth silk, until the invention of xylography, which vastly increased the number of copies. The Chinese, therefore, have not to bewail the loss of manuscripts, or to collate them in order to make complete editions. The ephemeral works of trivial writers may have been lost, but the productions of the best authors, either entire, or in an abbreviated form, have been transmitted to posterity. There is scarcely any subject in literature or science, on which Chinese writers have not more or less expatiated, and on which the nation does not possess some works. Literary pursuits are considered the most dignified employment; the successful scholar is sure of honours and emolument, and an able writer seldom fails to attract applause. Where such rewards are attainable, many will be found to devote themselves to literature. Amongst the 360,000,000 of Chinamen, there are at least 2,000,000 of literati, and supposing that only the thousandth part of them strove for authorship, there would be more books published in China than any where else. Yet, it is a remarkable fact, that, at this present moment, there is not a single original author in this vast country, and the only journal published is the Peking Gazette, a collection of dry official reports. Many causes have contributed to this state of things, but the principal doubtless is, the government's having monopolized talent. Writing, though not prohibited, is more difficult than compiling from ancient authors, and as the former may implicate a man, he prefers the latter as less dangerous. Another cause is the general belief, that whatever may be known has been already discovered, and that additional knowledge is either erroneous or dangerous. Thus the greatest wisdom consists in continuing in the beaten track, and copying what well-approved writers have already communicated.

Chinese literature may be said to be stationary; yet the treasures amassed in former ages are such, as to leave no regret, that nothing more is added to them. When the blessed God shall renovate China by the gospel of his grace, a new literature will be required, and then the rubbish at present existing under that name, may be safely consigned to oblivion. So long, however, as the sphere of human knowledge is circumscribed, as it has been here for ages, it would be almost impossible to produce anything new on those subjects, of which a Chinese writer treats. The reader will doubtless coincide in this opinion, when we tell him, that the library collected by Keën-lung, which contains all the most important works extant at that time, consists of 168,000 volumes, the greater part of which treat of politics, as understood by the Chinese, and of the history of the country. There are a few works, each of which numbers 3000 volumes, and these upon the same trite subjects. Amongst them we find an encyclopedia, in 450 volumes, being a small abridgement of a work of no less than 6000!

The first Chinese writers appeared during the latter part of the Chow dynasty. The number afterwards decreased, until the Han princes proved the patrons of the literati. Their diligence in multiplying books may be easily conceived, when we learn, that in A.D. 502, the whole amount of volumes published was 370,000. Even allowing, that the thinness of Chinese books, makes it impossible for one of their volumes to contain so much matter as a moderate English octavo, their prolific genius nevertheless deserves our admiration. When the Sung family sat on the throne, the art of printing enabled the numerous writers of that period, to multiply their works with greater rapidity than their predecessors ever could. They availed themselves of this facility with such success, that no subsequent writers could surpass them. The united powers of the scholars,

under the Ming dynasty, were scarcely adequate to digest what they had written; and what must be the task of the present generation, who have, in addition, to collate and abridge the works of the Ming writers? If they find no time for new compositions, we may at least excuse them.

The present is a reading age in China as well as in Europe. There are now, perhaps, as many and as good schools there as there have been at any preceding period. The author has met with comparatively few Chinamen who were entirely ignorant of reading and writing. But the books to which the literati and the common people have access are not numerous. It is not the habit of private individuals to collect large libraries, though the books are here perhaps cheaper than in any other part of the world. The inhabitants of Keang-nan, however, form an exception. It is at Soo-choo and Nanking that most books are republished, because they are readily bought by the inhabitants, but larger and more expensive works are edited by the supreme government.

The difficulties of presenting a general view of Chinese literature would be insurmountable, if we had to peruse the most celebrated works previously. A hundred indefatigable critics, though they devoted their whole time to it, would never be able to accomplish this heavy task, on account of the many voluminous writings. We do not attempt this, but shall merely endeavour to give a clear account of the standard works, which contain, in fact, the very essence of Chinese literature. We have divided the whole into—1. Historical; 2. Philosophical; 3. Poetical; 4. Miscellaneous; 5. Fictitious writings.

HISTORICAL WRITINGS.

Without offering any previous opinion on the merits of Chinese historians, we shall proceed immediately to describe

their master-works. The Shoo-king is well known in Europe by an elegant French translation of it. Its compiler, if not its author, was Confucius. It contains the history of China, from the founding of the monarchy by Yaou, to the reign of the first emperor of the Chow family. The laconism of its style is not its only fault. All the details it contains are short. There is little connection in it, and the principal events are related in dialogues. As the first attempt at historical writing, its faults may be excused, many of which may have arisen from the work having been transmitted in a mutilated state. It could never, however, on its own merits, have attained the general veneration in which it is held, nor can it be regarded as a model of good writing. The language is obsolete, and may, on that account, be obscure; but if a single character is made to express the meaning of four or five lines, and if every reader can attach a sense to it according to his own fancy, without doing violence to the style; if innumerable commentators interpret it in a different manner, and none can be convicted of being wrong from the text itself, there must be glaring defects in the execution. In Europe such a work might be called a collection of historical aphorisms, but it would never be honoured with the venerable name of history.

Yet its great celebrity is in the eyes of the Chinese so well earned, as to procure for it the appellation of Shoo—the Book. Many of the thoughts are sublime; the constant recommendation of sterling virtue exalts its value, and the solemn addresses to the Supreme Being give rise to the most lofty religious thoughts. The principal reason, however, of its celebrity, must be sought in its being the complete compendium of Chinese morals and political science—in fact, the whole vade mecum of the literati.

The Shoo-king is divided into four books; its contents are little varied. The sovereign addresses his minister, the

minister replies or remonstrates; the emperor delivers his instructions, orders, and prohibitions, and declares the motives which influence his actions. We can easily imagine that the whole work was made up of a collection of slips of bamboo. To infer, from its contents, the regular reign of two dynasties, and the commencement of a third, we might have considered quite impracticable, if the Chinese had not actually made it the foundation of their history. How much credit is to be attached to their early records, will be best known after a careful perusal of the Shoo-king. The instructions it contains are full of sound sense; the speakers are animated with the noblest desire of benefiting their country, and their simplicity equals their patriotism. To this day, the sovereigns speak the same language, but retain for themselves the utmost freedom of action. Happy the prince who can realize all its precepts, and excellent the people who accord entirely with his views!

The historical annals of Confucius, called Chun-tsew, commence with the first year of Ying-kung, prince of Loo, his native country, the 49th year of the reign of Ping-wang, which is the 722nd year before Christ, and details the history of a period of 241 years, ending with the 14th year of Gae-kung. Much has been written on its authenticity and excellence. To the unbiassed reader it is a mere chronology of one of the many tributary states into which China was then divided. It needs scarcely any commentary, for it merely states, that in such and such a month, in such and such a year of the reign of a certain prince, the minister or general went to the capital, or traversed the country; the prince repaired to his palace, offered sacrifices, or issued orders, &c., without the slightest detail of any other events. Confucius wrote the work in order to reform the manners of his contemporaries. Happy times, in which chronological tables can effect such great things!

We have now mentioned the most authentic sources of Chinese history, which are by no means superior to the fragments of the annals of Egypt and Chaldea. The first professed historian, Sze-ma-tseën, was obliged to draw from thence his materials, and to supply the deficiencies by his own ingenuity. In this laudable attempt he has been followed by other historians, who rather improved upon his plan. Thus we possess circumstantial accounts of antiquity, as well delineated as the imagination of the writers, who lived more than two thousand years later than the period of which they wrote, and had very few documents to refer to, could furnish them.

Sze-ma-tseën was the son of a rich parent, Sze-ma-tan, who had already projected a history of his country. Woo-te, the sixth emperor (140 B.C.), of the Han family, was a patron of literature, munificently rewarding talent. Sze-ma-tseën shewed from his earliest youth a love of literature, and improved his knowledge by travelling all over the empire. As soon as Woo-te was informed of his great talents, and unremitted labours, he appointed him national historian. In this capacity he had every facility in compiling his work, and spent ten years in the collection of the materials. A premature interference to procure pardon for a criminal drew upon him the imperial displeasure. He was sentenced to death, but escaped with mutilation and exile. In solitude he was constantly at work, and thus enabled to complete his history, with several other works, which were published by his grandson, Yang-hwuy. He was, however, again restored to favour, but his spirits were broken, and he did not long survive his re-exaltation.

His history is divided into 130 books. The first commences with Hwang te, from whose reign the beginning of the Chinese cycle has been dated; the three following contain the annals of the Hea, Shang, and Chow dynasties.

He comprised, in six books, the history of the Tsin and Han dynasty, ending with the fourth year. These are the only historical parts of his work, and are called Pun-ke. The Pa-shoo, consisting of eight books, describe the ceremonial of the ancient Chinese; ten books are devoted to chronology; thirty treat of the history of tributary princes, and are called She-kea; whilst no fewer than seventy contain the memoirs of celebrated persons. The best edition is in twelve volumes.

He took the Shoo-king for his model, and is equally laconic in style, but enters more into details. His style is often very lively and expressive, but abrupt, and in many places very obscure. Several writers have accused him of too great credulity, and rejected many parts of his work. As he was the first who published a regular history, some allowances must be made for his imperfections. The most interesting part of his history, is the account he gives of the usurpation of Lew-pang, the founder of the Han dynasty. His hero has to boast of a supernatural birth; dignity of behaviour, and suavity of manners, at once point him out as the future lord of the empire. Yet torrents of blood must flow before he can ascend the throne. His valour is equal to his ambition; he wins more battles than Cæsar; whilst subjecting his enemies, he conciliates the affections of the people, who willingly submit to his sway. The story is pleasantly told, and if we suspect him of flattery, we ought to remember that he was an imperial historiographer. He records facts, but does not enrich his work with judicious remarks. His characters are imperfectly drawn, and he crowds his pages with obscure names. He has well succeeded in continuing the thread of the history, and if he cannot always give proofs for his assertions, it is owing to the want of authentic information.

Pan-koo, roused to emulation, endeavoured to surpass his

predecessor, in being more explicit, and attributing higher praises to the then reigning dynasty. His work, however, in twelve books, extends only from Kaou-tsoo, the founder of the Han dynasty, to Ping-te, the twelfth emperor of that line,—from 202 till the first year of our era. To enable the reader to form a just idea of the times, he has written eight books of memoirs, and filled seventy with descriptions of customs, laws, institutions, &c. Unhappily, he was also an imperial historian, and fell a victim to intrigue, closing his life in a dungeon. Pan-hwuy-pan, his sister, completed the works of her unfortunate brother, and gave them to the world. His style is more perspicuous and diffuse than that of Sze-ma-tseën, but at the same time less powerful. His having written about recent events enabled him to recount them with greater veracity. But he was necessarily a flatterer, since he had to emblazon the fame of the ancestors of those in whose service he lived.

Under the Tang dynasty, Sze-ma-chin, a descendant of Sze-ma-tseën, perceived the defects of Chinese history. The Chinese monarchy was not sufficiently ancient, and he added, with great dexterity, the reigns of Fuh-he and Shin-nung to the list of emperors, who reigned antecedent to Yaou. He published a variety of anecdotes, to illustrate the other parts of history, which were not considered worthy of being embodied in the annals of the country. He is a pleasing writer, whose want of veracity has robbed him of the fame for which he strove.

Sze-ma-kwang, a statesman, scholar and historian, possessing a very lively imagination, and versed in all parts of the literature of the eleventh century, entertained quite a different opinion of history. He commences his work with the reign of Le-wang, 339, B.C., because he considers the chronology of the preceding period very uncertain, and he is anxious to transmit an authentic history to posterity.

His great genius enabled him to surpass his successors. In his history we discover traces of eloquence seldom to be met with in other Chinese books; and whilst he showed himself a master of the tongue in which he wrote, he exhibited the most intimate acquaintance with the things he described. This Sze-che-tung-keën has been an object of admiration to the present day.

Lew-shoo observed that all his predecessors, in writing histories of their country, had strangely neglected to give any account of the creation of the world. Considering this an unpardonable mistake, he borrowed a great many marvellous things from the works of the Taouists, and possessing a very lively imagination, added more from his own resources, and thus presented the world with a history containing the annals of many millions of years. His ungrateful contemporaries, however, were extremely offended with him, and to regain their favour, he was obliged to publish a chronology, which he endeavoured to keep within the prescribed bounds.

All subsequent historians have followed one or other of these writers, and the general histories compiled at the present time cite their opinions, and leave it for the reader to choose for himself. The Yih-she (explanatory history), for instance, quotes all the most remarkable passages on a subject, indicating the authors, but adding nothing that throws further light on their sentiments.

We shall furnish the reader with a specimen. The Te-wang-she-ke says, "Shin-nung was born with the body of a man and the head of a cow." The Chun-tsew-yuen-ming-pąou says, "Shin-nung was able to speak within three hours after his birth, within five days he could walk, on the seventh morning he had all his teeth, and, in the third year of his age, he made of sowing and reaping a play-work." The Tseën-foo-lun and the Te-wang-she-ke explain the name of this renowned personage. The Pih-hoo-tung says, "Until

Shin-nung, the ancients ate the flesh of animals. But as the people increased, the number of animals was not found sufficient for their subsistence. Shin-nung, therefore, taking an account of the seasons, and studying the nature of the soil, invented the plough, and taught the people agriculture. Like a divine being, he civilized them, and reclaimed them from barbarism, and, on that account, he was called Shin-nung (divine husbandman)." With this account agree the Chow-shoo, She-pun, and the Le-han-wan-kea. The Sin-yu says, "The people ate flesh and drank blood, and clothed themselves with hair-skins, until Shin-nung. Shin-nung considered it a difficult task to nourish the people with animal food, and after having carefully examined the sour and bitter taste of plants, he taught the people to eat grain." Hwae-nan-tsze says, "In olden times the people lived on plants, fruits, and insects, and drank water. The poison they thus digested injured their health. It was on that account that Shin-nung commenced teaching them the sowing of grain. He distinguished the soil into moist and dry, fertile and barren, high and low. Having ascertained the taste of plants, and the bitterness and sweetness of fountain water, he discovered, in one day, seventy poisonous ones. Thus, he was able to direct the people in using or rejecting the articles of food. Kwan-tsze says, that "by the introduction of grain, the people became civilized." Wan-tsze says, "If able-bodied men do not plough, the empire will starve; if women do not weave, people will perish from cold. If the strong do not cultivate the ground, there is nothing to maintain life; and if the hale do not spin, there will be nothing wherewith to cover the body." Such are the contents of fifty volumes. If any one has sufficient patience to peruse them, he will be enabled to form some idea of Chinese history.

We select another passage from the Kang-keën-e-che, the smallest and most popular general history. "In the

sixth year of Hung-woo, the founder of the Ming dynasty, the emperor summoned the mandarins of the various districts before him, and thus addressed them :—" Kindness and cheerfulness are the virtues which man ought to possess ; hard-heartedness and cruelty will rob him of every good quality. If you only pretend to be kind, you will not possess in reality any goodness of heart ; and if you only wish to appear cheerful, you will not exhibit true affability. Strive, therefore, to practise true virtue.

" The emperor chose the Taou priests to perform the service at the national altars, and to officiate at festivals of the gods of the land, river and lords.

" Wang-kwang-yang-pa became the Hăng-săng-tsan-ching, (a kind of inspector,) of Kwang-tung.

" Hoo-wei-yung, a Tso-ching, (deputy magistrate,) was degraded on account of not having brought to a conclusion the multifarious affairs of his province.

" On the second month an examination of the Keu-jin took place." (The writer then gives an outline of the manner in which these examinations were carried on. The censors and judges of that time presided at the examinations.)

" On the first day of the third month, was a solar eclipse. Several military officers and civilians received promotion about the same time.

" In the sixth month, the Teĕ-muh-urh-fang-ying-gate was enlarged. In the seventh month, Hoo-wei-yung, became a Chung-shoo-yew-ching-seang. In the ninth month persons were appointed to transmit and enter the regular returns of the census, the schools, prisons and law-suits of each season. Criminals were to be judged within a specified time, and no delay in the regular assizes permitted. Both judges and censors were held responsible for the performance of their respective duties.

" In the eleventh month a variety of tribute consisting of

incense and wine, &c. was abolished, the emperor wishing to support his people, and not to oppress them with burdens merely to gratify himself.

"During the intercalary month, the code of laws of the Ming dynasty was properly explained. It consisted of 606 statutes, and was founded upon the jurisprudence of the Tang dynasty."

In such a strain the compilers continue from first to last, for this is the classical method of writing history. The larger works enter more into detail, but in the main they differ very little.

We mentioned the Tso-chuen, and Kwŏ-yu, amongst the classical works, and we shall here translate some passages as specimens. The former is an accurate detail of feuds, and in many respects resembles our chronicles of the middle ages; the latter contains remarkable sayings of the Chow princes.

"Sung-tuh saw the wife of Kung-foo on the road; his eyes met her, and he said, 'She is beautiful and accomplished.' In the spring of the second year, he attacked Kung-foo, (one of the nobles,) and took away his wife and slew him. His prince being exasperated at his behaviour, he was afraid, and slew his master Shang-kung. The superior man considers this Sung-tuh as a person, who first discarded his virtuous heart, and was afterwards prompted to evil. He is the first of whom it is written;—that there was a slayer of a prince. His rival had been a commander of the horse, and he himself was prime minister, much against the wishes of the people. Having murdered his prince, he raised the duke of Chwang to the throne, and thus retained his power." After this short detail, the author remarks, that the negligence of a prince may often precipitate him into ruin; whilst the commentator shows, that unbridled lust leads to illicit crimes, and such indulgence, to murder. The Chuen-tso contains more moral

observations than history; but these are very much to the purpose, and do great honour to the author.

The Kwŏ-yu relates, that Le-wang was a cruel prince, and that the people murmured against him. The Duke Chaou, informed the king of the dissatisfaction of the people. The king, much incensed, got hold of the malcontents, and executed them on the charges of mutiny. Thus the people dared not to utter their complaints, and only betrayed them by their looks. Highly delighted, the king told the duke, that he had effectually stopped the murmurs of the people, and that nobody dared to open his mouth. "Have you done so?" asked the duke. "To close the mouth of the people, is more difficult than to stop a torrent. If you attempt to dam it up, it will run over and do a great deal of injury. It is the same with the people. The wisest plan is to let the water run in different channels, and to let the people talk as much as they like. Heaven's son listened to the remarks made on his government. He allowed the scholar to write his verses, the musician to compose his airs, the historian to compile his works, the pedant to write his satires, and cared not for the doggrel verses of the one, nor for the songs of the other. Every one ought to be at liberty to speak freely about his grievances, whilst proper officers collect the sayings and faithfully record them for the inspection of the prince. He may then institute an examination, and consult with his courtiers. Thus things will go on well, and no rebellion disturb the peace of the country." The Kwŏ-yu is not at all defective in wise and pointed maxims. If they were only reduced to practice, China would be in a fair way of becoming as enlightened as England or America.

The primary end of history is to record facts with impartiality, fidelity and accuracy. This rule is as applicable to the Chinese as any other nation. The want of veracity, however, is a lamentable defect in the Chinese character,

and the indispensable necessity of praising a patron, greatly abates the love of truth. For order and connection their histories are conspicuous. Not satisfied with giving the known date of events from months to years, and continuing in this uniform course, through the whole, they supply by their ingenuity, the precise time when it is unknown. To a Chinaman, the details, how dry soever they may be, are interesting, and he reads them with greater enthusiasm, than we do the classical writers of antiquity; a long and accurate list of names engages his attention as much as the most elaborate and interesting description. All their historical works are full of orations, which they put into the mouth of their heroes. Some of their best writers have clothed their whole narrative in this garb, as if they wished to write a dialogue. The authors throw in their reflections so frequently, that many parts of their writings appear to be moralizing treaties. Whilst studying conciseness, they often become quaint. Their desire of conveying ideas of grandeur and awe to the mind of the reader, by relating an extraordinary event in few words, often betrays them into abruptness and obscurity. Compared, however, with the generality of ancient historians of other nations, they are perhaps as little guilty of fiction as any of them, and their mythological stories have more the air of veracity than of mere fables.

These remarks apply solely to their national history. Their attempts at relating events which took place in foreign countries are very imperfect. They have too great a self-love, are too little informed of the customs and manners of barbarians, and are too much biassed against them to write with impartiality. Amongst the numerous books they possess, we have never met with an universal history. The work which comes nearest to it is a history of all the states which sent tribute to Heaven's son.

The literature is rich in memoirs and biographies, some

of which are exceedingly interesting, and throw greater light on history than the ponderous volumes of professed historians. Not only statesmen and celebrated monarchs have their authors, but also females share in this honour, and find their encomiasts.

PHILOSOPHICAL WRITINGS.

By tracing a fair outline of the philosophical writers, the reader will be best able to form an idea of the system. As the classics are almost all philosophical writings, this will be the proper place to speak of them.

Confucius, Kung-foo-tsze, or Tsze, the great founder of the philosophical system, was born in Shan-tung, then the principality of Loo, 551 B.C. He was descended from a very respectable family, which traced its pedigree to the ancient emperors. His life was constantly devoted to study; from his earliest boyhood to the last day of his existence, he never ceased to make observations and draw inferences for the instruction of his contemporaries. Antecedent to him, China does not appear to have possessed any men of genius; or if it did possess them, both themselves and their works have long passed into oblivion. At the age of three years, he lost his father, who was an officer of the Sung principality. His mother, who survived 21 years, treated her beloved son with very great tenderness. Men designed by Providence to effect a reform in a nation, are always endowed with gifts to distinguish them from others, and to enable them to carry on their designs. When his plans for the renovation of his countrymen had become mature, numbers of disciples, who finally amounted to three thousand, flocked to him to hear his wise maxims. These he taught the principles of good government, and the art of conveying their thoughts in an easy and perspicuous manner. He had the pleasure to see

that many of them were raised to high offices of state, and the mere name of being his disciples was a sufficient pass-for them to every court.

Penetrated by the conviction, that if his principles were generally received, all the world would become virtuous, wars no longer be heard of, and the whole empire enjoy prosperity and peace; he set out to teach the tributary princes this divine truth. He repeatedly obtained office for the sole purpose of proving by his own administration, that his theory could be reduced to practice; but he always failed. Exposed to slander, and even in danger of losing his life, he persevered in his efforts, and once in his native country, when he had nearly effected his projected reform, the envious princes of the neighbouring states enticed his sovereign to illicit pleasures, and thus frustrated all his plans. He continued, however, visiting courts and palaces, with a numerous train of disciples, until at an advanced age, when disgusted with politics, he retired into private life. It was at this period that he remodelled the book of rites—Le-ke, one of the Woo-king or classics; perfected the Pa-kwa, or symbols of Tuh-he; and thus produced the Yih-king, and also revised the She-king, or collection of odes. These and his Chun-tsew, and the Shoo-king, constitute the Woo-king. His disciples collected his sayings, and composed the Lun-yu. Confucius had been married, but most unjustly discarded his wife. His son, Kung-le, or Peih-yu, was not remarkable for talent, but his grandson, Tsze-sze, published the Chung-yung, wherein he eulogizes the great principles of his grand-sire; whilst Tsang-tsze, another disciple of Confucius, edited the Ta-heŏ, and Măng-tsze, or Mencius, a later writer of the same school, published his work in three books. These are the Sze-shoo, four books on classics, the most popular works in the world, and read by greater numbers of people than any other human production. Confucius composed also the

Seaou-heo and the Heaou-king, a treatise on filial piety, which, however, has never been received amongst the classics.

Deified by the succeeding age, adored by scholars, looked on with the greatest veneration by myriads, his principles have become axioms, which it would be impiety to reject. He is the only philosopher who has earned so much admiration, and maintained his sway for so long a time over such numberless multitudes. The reason of this must be sought in the practical tendency of most of his doctrines; in the absence of a rival system, and the sloth and indifference of the Chinese to think for themselves.

The source of all philosophical information is the Yih-king, a work which is said to have been composed by the most celebrated philosophers of antiquity, but to which Confucius put his finishing hand. It owes its origin to the absence of a belief in the existence of a Divine Being, the Creator and Preserver of all things. To account for the first structure of the universe, and the continual actions and reactions of all its parts, the Chinese sages presupposed the eternal moveability of matter, and the existence of a law throughout visible nature, whereby all things were regulated. This they represented in lines and symbols, and reduced to invariable rules. Thus they flattered themselves with having found out the canon, according to which all things were produced, and all events happen. Heaven, earth, and man, are the primary agents; each of them is described by three lines, some of which are entire, others broken, so that they can form eight different combinations. This multiplied by itself gives sixty-four, by which the properties of every being, its motion, rest, and reciprocal operation, are described. If any one will take the trouble of decomposing and recomposing these lines according to the rules, in order to ascertain an event which is to take place, he may, no doubt, satisfy his

curiosity. No one, however, has fully understood the subject; but Confucius assures us, that having once penetrated the mystery, a person may be enabled to know all things. About fifty-three of the ancients wrote commentaries on this book; the literati of more modern times also made long continued attempts to explain it, but the labors of both were unsuccessful. Despairing therefore of being able ourselves to convey to the reader a clear idea of it, we merely remark, that it contains many excellent lessons for the practice of virtue; yet as actions are propelled by fate, and every thing revolves with most steady precision, all is the work of necessity, and not of choice. All nature is animated, but every part of it is without freedom or power to act independently. To what absurdities such a system leads may be easily conceived. It is therefore fortunate that no one can understand it; were it otherwise, we might call it the most perfect atheism which man in his wickedness ever conceived.

In the artless dialogues of the Lun-yu, we can perceive clearly the tendency of the Confucian philosophy. His great aim was to render the nation happy, by the institution of a virtuous government. To effect this, he delivered his lessons, and his highest ambition consists in forming virtuous statesmen. He gives the general outlines of sound politics, but never descends to particulars. Many of his thoughts are original, others are truisms, and not a few are absurdities. The basis of his whole system is filial piety, a virtue acknowledged by all, and lauded to the skies by every Chinese writer. Not content with proofs of love and affection, Confucius prescribes a ceremonial, by the practice of which a dutiful child may evince its filial piety during the lifetime, and after the death of his parents. It consists in the deepest veneration towards them as long as they are alive, and in deifying them after they are dead.

If people thus revere their parents, they will also obey their governors. Ministers will serve their prince faithfully, whilst their masters will treat them respectfully. Every one will know his station, and conscientiously perform his respective duties. In the relation of man and wife, the latter ought to behave with implicit obedience to her lord, and always be mindful, that she is only a secondary being in nature. There ought to be mutual trust between friends, and all classes of society should unite in the exercise of virtue. If benevolence and justice adorn the throne, the world will soon be renovated, and the whole empire become virtuous. Man is originally good, and it only requires an example to rouse his latent inclination towards virtue. Hence it happens, that virtue, when duly practised by those in higher stations, soon pervades all orders of society, and produces a radical reform.

Society, under existing circumstances, requires the aid of rites and ceremonies, not only to do away with rudeness, but much more to keep up due respect between the different ranks. To mould, therefore, all classes into a proper and decorous formality, Confucius composed, or compiled, the Le-ke, a work on rites, in six volumes. It is the most extensive work he has bequeathed to posterity, and points out etiquette, rites, and ceremonies, under all circumstances, and for all stations of life. From his being very diffuse on the subject, one might be led to suppose, that he really considered a decorous behaviour the best proof of real virtue. His readers at least drew this conclusion from it. There were forty-three celebrated writers, who published commentaries and explanatory treatises on the Le-ke. Lest, however, any rites necessary to be observed should be forgotten, the Chow-le, another work on the same subject, consisting of thirty volumes, was added. From all the books which treat of rites, one might collect a very large library, and thus acquire the invaluable know-

ledge of eating, drinking, sleeping, mourning, standing, weeping, and laughing, according to rule, and thus become a perfect Confucian automaton.

Confucius considers righteousness and propriety as twin-sisters, which are combined in their very nature. True religion is the observance of a strict ceremonial. In regard to the gods, spirits and demons, it is always advisable to stand at a respectful distance from them, to serve them in the prescribed manner, and in other respects to leave them alone. Of Teën (heaven), he speaks more respectfully; but in most cases it is either one of the dual powers Yang, and entirely akin to mother earth, or the azure firmament above us.

We have not been able to discover a single passage wherein he explicitly states the unity of the true God, whilst he expatiates very eloquently on idolatry, and recommends it by his example. Occasionally, he betrays an undefined feeling of the existence of a Supreme Being, which, nevertheless, never penetrates the pagan darkness of his mind. A future state of existence is no article of his creed. His very soul was engrossed with the things of this world, and he thought he had done all his duty, when he prescribed a decent ceremonial for the burial of the dead, without bestowing even a moment's consideration on the probable state of the soul, after its separation from the body.

The endearing idea of the father of a family, under which he represents the sovereign of a country, has something very pleasing in it. But the rights he allots to a father over his child, are far greater than those which we should be inclined to acknowledge as due. The theory, however, is as excellent as the practice is difficult. It is the most perfect despotism that has ever been established. As it suited the interests of the rulers to enforce these principles, and to honor their author, they have been upheld with a strong

arm. The works of Confucius have become the primers of schools, and the text-books of academies during many ages. The school-boy learns them by heart, the literati make them the theme of their writings, and the doctor seeks his highest glory in publishing an elegant commentary on them. It is, therefore, no wonder, that all the public institutions, and the national spirit of the Chinese, are deeply tinged with the Confucian doctrines. The stability of the Chinese empire has thus been insured, and as long as the government can maintain the same spiritual control, its power will not be shaken. One despotism may succeed another; but there will be no change of measures, the country as well as the people will remain stationary. Its unremitting vigilance is, therefore, directed against the introduction of foreign heresies, or any superior knowledge, capable of subverting the stronghold of uncontrolled power. To retain the people in a state of civilization, equally remote from barbarism and enlightened principles, is the most important secret of Chinese despotism; and no theory like the Confucian is so well calculated to promote this great end; it teaches the people their duties, but never mentions their rights.

The speculations of the Greek philosophers were doubtless more lofty, and they traversed a wider range. Yet they found few admirers, and still fewer followers; whilst a whole nation bows submissively to the common-place system of Confucius. It does not require deep research to discover the cause.

The Greek philosophers wrote and promulgated their doctrines for the learned—their doctrines could neither be understood nor practised by the great multitude; their systems comprised either mere metaphysical speculations, or could not be fully applied to ordinary life. Confucius's plan was differently laid; he first consulted common sense and utility, and afterwards paid the utmost attention to

the interests of the people at large, and of the rulers in particular, and thus engaged human nature in favour of his principles. Even the absurd tenets of the Yih-king, he rendered subservient to this great end, by giving them, in a forced explication, a practical tendency. His contemporary, Laou-keun, who, of all Chinese philosophers, most resembles the Greeks, gained few followers, because he promulgated doctrines too abstruse, and little adapted to promote the public good. When once it had become an axiom, that Confucius's writings contained all the salutary doctrines, which mankind ought to know and to practise, no rival system could intrude itself. Men of the greatest genius chose rather, by explaining his works, to give their own sentiments, than to establish a new theory, which would only have lowered them in the estimation of the world. Whilst, in the western world, one system was rapidly founded upon the ruins of the preceding, and ideas and opinions constantly changed, Chinese scholars considered it their highest glory to have mastered the sayings of Confucius, and to repeat them in different words.

Confucius never inculcated the fear of God. Religion he considered as a compliance with existing usages, consisting in prostration, oblations, sacrifices, burning of incense, and the recital of a few prayers; in fact, a worship due equally to the manes of the deceased, to persons in high rank, and to the spirits and demons which fill heaven, earth, and the abyss. His not having alluded to a future state, and thus silently sanctioning materialism, occasions a horrible void in his system. A man with vague notions of the deity, whose very existence he doubts, on account of the multiplicity of divine beings, without regard to a future life, is capable of the most atrocious actions, unless he be restrained by a strong arm. The doctrines of Confucius are the best comment on the state of

natural religion to which mankind, without being acquainted with divine revelation, can arrive. Superstition and the most detestable idolatry have on that account enveloped China.

The Ta-heŏ, collected and improved by Tsăng-tsze, a disciple of Confucius, contains many excellent maxims on the art of governing one-self, a family, and the country, and is illustrated by the maxims of the ancient worthies. Only the beginning consists of the sayings of Confucius; the other parts have been added by the author to render the work complete.

The Chung-yung, published by the grandson of Confucius, is an enthusiastic panegyric on his philosophical tenets. The superior man is deified and put on a par with the invisible power, which rules heaven and earth. But the rare qualities ascribed to the sage, are such as to render the attainment of perfection impossible.

Though the Confucians had spread themselves over the whole empire, and obtained every where access to the courts, they were unable to effect the promised reformation, and their system gradually lost its credit. Mang-tsze, or Mencius, who lived two centuries afterwards, rose to assert the rights of his master. He had been educated by an excellent mother, and formed himself entirely after the model of Confucius. Deeply regretting the decay of his favourite system, and seeing his native country plunged into domestic wars, he went about exhorting the tributary princes to peace, and preaching the Confucian doctrines. His eloquence and powerful addresses prevailed in many instances over the obstinacy of the sovereigns, and he had the pleasure of effecting a salutary reform. Yet the generality of the people were little benefited. Wars continued to be waged with the same fury as before, and though Mencius was followed by a very numerous host of disciples, who sought employment with their master, he never suc-

ceeded in rendering all people virtuous. He has added little to the doctrines propagated by Confucius, but placed them in a new light, and explained and applied them with considerable force. His three books, which have been received amongst the classics, contain many pointed remarks. He was fearless in the discharge of his duty, and never scrupled to tell the plain truth, unconcerned about the consequences.

Laou-keun, or Laou-tsze, the contemporary of Confucius, was born in the Choo country, the present Hou-pih province, in 604, B.C. The description of his birth, and his grotesque appearance,—a child of old age, nourished in his mother's womb, border upon the miraculous. His life was spent in solitude, from which nothing could entice him. Here he devoted himself to speculations so profound, that there was never a mortal, perhaps, except himself, who could understand them. Having had an interview with Confucius, who called him a Dragon, and composed his Taou-tih-king, a work containing all his precepts, he secluded himself, at the commencement of a civil war, in the deep recesses of the mountains, where, in a way unknown, he met with his death.

The great object on which he descants, is Taou,—the Logos of the Platonic school, deified reason, doctrine or knowledge in general. Commentators differ as to the meaning of this word. We cite the opinions only of the two most celebrated of them. According to the best author, Taou is the art of governing a country; but another observes, that the Taou is shapeless, or invisible, and maintains and nourishes heaven and earth. It is devoid of affection, but moves the sun and moon; it is nameless, but contributes towards the growth and sustenance of all creatures. It is something undefined, to which it is difficult to assign a name, which however may be called Taou, for want of a better. This name cannot always be strictly applied to this principle,

It is the ruling, creative power, without self-existence, not unlike the nonentity of some German philosophers.

Laou-keun could not refrain from discoursing on politics; the principles he advocates very much resemble the Confucian, and are founded on the subjection of all passions by leading a contemplative life. He very consistently derives all duties from his favourite Taou, by which every thing has its beginning, and to which all revert. He seems to have entertained some faint ideas of eternity and immortality; and labours very hard to delineate a life without beginning or end.

All his doctrines breathe a peaceful spirit, he inveighs against martial glory, as an empty boast founded upon the destruction of our fellow-creatures, warns against pride and self-conceit, as being the greatest bar to improvement, and teaches contentment, and the knowledge of one-self. There are many beautiful passages blended with much trash and nonsense. He does not dwell on filial piety, nor talk of gods, and their worship. His whole system is strictly a theory. Having treated upon Taou, he explains the abstract nature of Tih, or virtue—hence the name of his work Taou-tih-king—and always leaves the reader to regret, that the maxims are too laconic, and, on that account, subject to various interpretations. As a work coeval with the classics, and very much resembling in style the concinnity of the most approved authors, it has always been greatly admired, though its tenets are very little relished.

Chwang-tsze, a contemporary of Mencius, and native of Mung-tseih, was an enthusiastic admirer of Laou-keun. Possessing great powers of imagination, and being fond of satire, he directed his sarcasms against the Confucians, the opponents of Taouism. His language is very figurative, abounding in metaphors; and though he is execrated for his sentiments, the phrascology of his work is an object of ad-

miration. He has divided his philosophical system into ten books, to which he attached very fanciful names: as, "distant travelling," "hills and woods," "the horse's hoof," &c. In the introduction to the first book, he mentions a fish of the dreary arctic sea, which is some thousands of miles in length, and changes into a bird of equal dimensions; this then forms the text of a long chapter of the most miscellaneous nature. The adventurers in those seas ought to read this chapter. Various other parts are equally imaginary, and it is very difficult to make out what is the meaning of the author's sentences. In other passages, he soars again very high, and describes virtue in the most sublime strains. But he can never divest himself of metaphysical sophistry, and render his doctrines practical and intelligible to common sense. It was easy for him to expose the defects of the Confucian school, but he finds it not so easy to substitute any thing better. The great argument he always most successfully employs, is, "that the Confucians never reduced their theory to practice." But could the Taouists realize their theory, and whilst living in the recesses of mountains, render the world happy by their profound contemplations? Chwang-tsze, in explaining his doctrines, has chosen the dialogue, a form which most Chinese philosophers have thought preferable to any other.

Seun-tsze lived during the time of the Chen-kwo, about 300 A.D. Having made himself duly acquainted with the Confucian system, he followed the steps of Mencius, and revived its authority. He left to posterity thirty-two books, full of sound sense, and elegant patterns of a good style. He treats of the subject more fully than any of his predecessors, and exhibits the most intelligible sketch of the principles of his revered master. The books redound with praises upon filial piety; he expatiates upon the duties of prince and subject, upon propriety, justice, virtue, and all

the topics of the classics. In order to give a specimen of his reasoning, we transcribe a passage of his discourse on heaven.

"Heaven's acts do not vary. It did not preserve Yaou, nor destroy Keĕ, (the founder and tyrant of his country). If you rule conformably to its dictates, your country will prosper, but if you set its arrangements at defiance, you will be miserable. If prudent and sparing in the use of things, the empire will never be impoverished. If you provide proper nourishment, and let people move at the proper season, there will be no sickness in the country; and if you observe the right principle, heaven cannot inflict upon you calamities."

Leĕ-tsze, another of the celebrated philosophers, loved retirement, and built numerous fair theories, which were for a long time generally despised. Carried away by his reveries, he fondly believed, that man could raise himself by a contemplative life to the highest state of perfection, so as even to bid defiance to the elements, and change darkness into light. He spent forty years in a garden, unknown to the world. In some of his passages he asserts, "that the unborn can produce, and the unchangeable renovate. He has no end, and is not circumscribed by space." According to the work of Hwang-te, the celebrated emperor, the gods are immortal. He then explains the creation of the world by means of the Yang and Yin, which, like a machinery, fabricated some nonentities, by the combination of which all things were produced. To give greater force to his most cherished opinions, he pretends that they are derived from Hwang-te, an emperor equally versed in theological and philosophical science, whose sentiments, though nowhere recorded, seem to have been communicated by magic to Leĕ-tsze. Most of his sayings, which are comprised in eight books, are nothing but commentaries upon the maxims of Laou-keun, and perhaps still more

fanciful. Like all his compeers, he does not treat of each subject separately, but speaks of them as they occur to his mind. Reality has no charms for this profound thinker; he delights to live in a world of his own creation, and to dream from beginning to end; proving himself a true disciple of Laou-keun.

Kwan-tsze or Kwan-chung, is of quite a different character. He lived during the Chow dynasty, and wrote 389 volumes on military and political science, of which, however, only seventy-six have come down to posterity. His editor saw his countrymen repeatedly defeated by the Kin Tatars, in the eleventh century of our era; he therefore studied his tactics to fortify the weakness of the Chinese against the brutal valour of the barbarians. We are not informed, how far the Chinese army was improved by the application of his rules, for the empire was shortly afterwards overthrown by the Mongols; but his work even to the present day, is the favourite manual of Chinese generals. He treated all branches of political economy with equal ability, and if the government would adopt his proposals, China would cease to be closed against foreign intercourse. If he had not also embodied the Confucian system in his treatises, he might not have been ranked amongst the ten philosophers, (Shih-tsze—Greece had only seven wise men,) but now he occupies a very high place. We shall quote a few passages to make the reader more familiar with this writer.

"The art of providing for the people, consists in paying due regard to the four seasons, and keeping the granaries well stored. If the empire is rich, those from afar will flock to it, it will become populous, and the natives will stay at home, (not emigrate). When the granaries are full, the people will (have time to) study propriety; having sufficient to clothe themselves, and to eat, they will be sensible of glory and dishonour (national). Their su-

periors acting with perfect propriety, the duties of relations (father, mother, younger brother, elder brother, wife and children,) will be firmly established. When decorum, justice, purity, and a sense of shame are general, the commands of the prince will be executed. The lessening of punishments will be effected by removing the causes of crimes. Thus the laws of government are enforced by cultivating the above virtues. In order to make the people conform to their proper station, they ought to be taught to distinguish (the ranks of) demons and spirits, and to reverence mountains and rivers, to pay homage to the temples of the manes, and to respect the laws of our ancestors."

Speaking of the formation and maintenance of a numerous army, he advises first to collect treasures to pay the soldiers, and when these are found, they will enlist of themselves. "The secret of always keeping the country in order is, to have ready money in hand, for which, at all times, soldiers may be raised to put the malcontents down. An empty treasury is the greatest evil which can befal a prince. A prince is to the country, what the heart is to the body, and his ministers like the nine orifices—mouth, ears, nose, &c. If a prince gives himself up to licentiousness, the eye does not see, the ear does not hear: thus every thing depends on the prince."

Han-fe-tsze was a statesman like Kwan-chung, and is no mean political writer. His works consist of fifty-five books, and are remarkable for the nervousness and raciness of their style. He dwells principally on the duties of a minister to his prince. He entered the service of the Tsin prince, who then fought for supremacy against the Yen-wei countries. Detesting the war, which had been undertaken merely for the sake of conquest, like a true patriot he expostulated with his prince, and asserted his willingness to lay down his head on the block, if his admonitions were not relished. He is, therefore, considered as a model

of ministerial fidelity, and a pattern of statesmanlike resolution. He treats of the laws of the country more like a man acquainted with human nature, than a Confucian theorist. From the whole, it would appear, that he wrote from experience, and chose rather to recommend what was practical, than to flatter his readers with a fair but untenable system.

The foregoing philosophers, though celebrated as statesmen, were not in possession of sovereign power, but Hwae-nan-tsze, was a king, the grandson of Kaou-tsoo, the founder of the Han dynasty, and another Frederick in philosophical studies. His palace was filled with the most renowned scholars of his age, (a century before our era); his essays, in twenty-two books, are miscellaneous. We subjoin a few passages from this royal author:—

"The Taou (of Laou-keun), expands over heaven, and dwells on earth; it extends to the four quarters, and ferments to the eight poles. Its height cannot be reached, its depth cannot be fathomed; it comprehends heaven and earth, and has endowed shapeless matter. Pervading heaven and earth, and reaching to the four seas, it operates with everlasting vigor. If you contract it, it will expand; if in darkness, it will shed lustre; when weak it is strong; when soft it is hard. It includes the four virtues, and contains the Yang and Yin; it contains the universe, and directs the three lights, (sun, moon, and stars.)"

"Man at his birth participates in the celestial nature; but he is afterwards corrupted by desires, and his spirituality is injured by coming in contact with matter. The great object of his life must be to free himself from this contamination, and thus to preserve his original nature. Pain and joy disturb the equilibrum of virtue, and exultation as well as wrath transgresses the bounds of reason. Life is the work of Heaven; death, a transformation into matter. If you subdue your passions, you will be able to subject an

empire to your sway. The heart and spirit are the sovereign rulers of man; but the latter is by far the most precious."

In this strain of aphorisms, the greater part of his works consists. Having himself tasted the sweets of uncontrolled power, he condescends to give directions to his compeers, to teach them to fill their station with dignity, and with advantage to the community at large. He is the only one of the ten philosophers who writes on music, and shows himself conversant with the fine arts. Though himself a ruler, he has little practical knowledge of the art of governing; he loves learning, and hates the drudgery of ordinary life. As the most celebrated scholars lived at his court, and embodied their own opinions into his works, his writings may be considered the best specimens of the philosophical opinions entertained during the time of the Han dynasty.

Yang-tsze possessed great accomplishments; his favourite study was polite literature, and the excellent style of his works sufficiently proves, that he did not read in vain. He delights too much in concinnity, and is too fond of laconisms, which, whilst they render his style nervous, very frequently obscure the sense. He commenced publishing his works, when he was an old man, and had sufficiently revised them, to judge of their merit. As an enthusiastic champion of the Confucian system, he suffers no rival to have reason on his side, but treats them all as visionaries, who, wilfully deviating from the path of truth, lost themselves in the mazes of error. Most of his books were lost, and there are now only thirteen treatises of his extant.

Wăn-chung-tsze was still more attached to his master Confucius. Versed in all his writings, he does nothing but comment on his maxims, to place them in a stronger light. Whoever wishes to enter deeply into the axioms of the Chinese sage, ought to read his works. They con-

tain much information, and are imprinted with the true genius of Chinese writing.

At the bottom of the list of the ten worthies, we find Hŏ-kwan, an admirer of Laou-keun, and an imitator of his obscurities. Not satisfied with being brief and sententious, he even changes the meaning of words, merely to appear singular. To gain only a slight knowledge of the subjects of which he treats, it is necessary to peruse the sentences several times, and then to consult the commentator. After much research, the reader finally discovers the meaning; but observes with regret, that the author either did not think at all, or, if he thought, that he did it in a different manner from mankind in general.

We regret that want of space does not permit us to give longer extracts of the works of the ten philosophers, which have been lately published in thirty-two volumes. They may be considered as containing the whole code of Chinese morals, philosophy, politics, dreams, and realities. All are in the form of dialogue, without logical arrangement. We find in them the best patterns of Chinese prose writing; passages sublime, both in thought and expression, but neither exceeding the bounds which have been prescribed to the genius of the sons of Han. If any one would take the trouble to examine their works minutely, he might find in them a counterpart to all that the western philosophers have thought or written; though many philosophical notions are only darkly expressed. Thinking minds of all nations seem to come nearly to the same conclusion, and enthusiasts to be subject to the same vagaries. It is a peculiarity of the Chinese, to move in a circle, and to recede instead of progressing. No writer claims the honour of having discovered a new theory, but every person is anxious to prove that the ancients thought as he himself does. The subjects the philosophers contemplate are heaven, earth, and man; the two former in relation to each other, and the

latter as the intermediate power. The speculations in regard to the first, are either vague or abstruse, or serve to establish materialism. They may be truly said to have become vain in their imaginations; and knowing, from the works of nature, the invisible power and godhead of the Creator and Preserver, they do not worship him; and thus they are given up to their own conceits. Adoring the creature in all shapes and forms, they labour to appear consistent, and compile theological systems, which have no other foundation, than the phantasms of a misguided understanding. Earth, they treat as a secondary recipient power, which produces what heaven engenders. Geography and natural history do not engage their attention; they are very deficient in knowledge of these branches, and often childish in their remarks. Metaphysics and politics are the principal topics on which they enlarge; logic is a science unknown, and ethics are comprised in political science. Of man they judge more favourably than daily experience would warrant. He is merely a spoiled child, who may be soon made perfectly virtuous, without any other aid than his own resolution. It is the duty of government to speed him in the course of virtue, by furnishing him with examples worthy of imitation. The two sects, Taouists and Confucians, however, differ in this great point; the former assert, that man may arrive at perfection by mere contemplation, whilst the latter require practice.

Choo-foo-tsze, the celebrated collector of fragments, and works of every description, (A.D. 1420,) has embodied all the notions of the Chinese philosophers in the Sing-le-ta-tseuen, (a complete system of the principles of nature.) At the head of all nature, he puts the Ta-keih—the great extreme—the illimitable and infinite—an undefinable nonentity. The Taou of Laou-keun is said to be the father and mother of space, space the father and mother of heaven and earth, and these again of man. The Yang and

Yin follow next; nearly allied to them, is the subtile spirit, the generic spirit pervading all things. Intimately connected with this, is the Le, the principle of the formation of every thing, and Chih, matter, which, combined with Ke, produces nature, or the properties of things in general; added to this must be King—form, and Sin—mind, both having a share of the Ke. In order to know how all these things mutually operate upon each other, one has only to study the Pa-kwa of the Yih-king, and he may thus find a clue to Chinese philosophy, both ancient and modern. As for the gods, their existence can neither be proved nor denied, and it is best to leave them entirely alone. The opinions now in vogue, and generally considered as orthodox by the Foo-keaou, (learned sect—Confucians,) have been taken from this work.

At the conclusion of this article, we must speak in a few words of Pan-hwuy-pan, the paragon of her sex. Her philosophy is a simple advice to ladies. Since they stand in the lowest rank of the human species, they ought to be exceedingly humble, submissive slaves to their parents, implicitly obedient to their husbands, without a will or wish of their own, entirely their tools, and always conscious of being disposable property. A woman ought to live in peace with all, please all, obey all, on account of her abject station in society, and thus fulfil the great object for which she was created. This is the classic which little girls are taught to put into practice. If Laou-keun has bewildered his countrymen by his reveries, and led them astray, this celebrated woman forged the chains which still fetter the fairest part of the human race. She has inflicted a wound which effectually spreads its malignant influence over the whole body, and which only the blessed Gospel can heal.

POETRY.

A very excellent treatise on this subject was published in the transactions of the Royal Asiatic Society by Mr. Davis, late President of the Honourable East India Company in China, and afterwards His Majesty's Chief Superintendent of the Chinese trade. The principles of Chinese poetry are in this essay fully developed, and the rules illustrated by specimens taken from the best poets.

We shall first endeavour to make the reader acquainted with the most celebrated poets, and afterwards enter on the merits of Chinese poetry itself.

At the head of all poetical effusions stands the She-king, or the classic odes. The Chinese, like almost all other nations, commenced with poetry. There were national songs chanted from the earliest time, and the people described their most acute feelings in rhyme. Such a collection of national songs is the She-king, a work, the merits of which are enhanced by its containing the most ancient records of the nation. It contains three hundred pieces of verse, extracted by Confucius from the great collection of songs he found amongst the nation. According to their contents, the book is divided into three parts—1. The Kwŏ-fung (national manners) are popular songs—2. The Ya (excellent) are of a miscellaneous nature, and contain short elegies, songs, satires, &c.; they are again subdivided into Ta and Seaou-ya (large and small)—3. Sung (praises) are religious pieces sung at sacrifices or during the court ceremonies.

These odes, like all the writings of antiquity, are remarkable for their laconic diction and frequent repetition.

National songs, though cherished and relished by greater numbers than the most finished pieces of poetry, cannot claim

great poetical merit. It does not really belong even to the She-king. Many passages in this book, on account of their alluding to localities and to historical events long forgotten, are of course obscure. It is no wonder therefore, that, although a work which might be comprised in a small octavo volume, sixty-eight celebrated writers should find in it sufficient matter for nearly as many hundred books of commentaries.

There seems to have been no professed poets under the Chow dynasty.

Taou-yuen-ming lived about 416 A.D., and was an enthusiastic admirer of liberty, in praise of which he sung his odes, after having served for some time as a Mandarin. On retiring to his own romantic estate, where he cultivated willows and flowers, he passed his life joyously without cares, and was therefore called Woo-lew-seën-sang—the master of the five willows. Three poetical pieces have been transmitted by him to the admiration of posterity.

Sung-king, a poet by nature, was born in 672 A.D. His first effort was a poem in honour of the Mei-hwa—the blossom of the plum-tree. This is one of the best specimens of Chinese poetry. It attracted the attention of the emperor by being presented to a courtier. The bard was called from his retreat to the turmoils of a court. Here, where talent withers, and genius is enslaved, the character of the poet and man shone to the greatest advantage. Being no great statesman, but a true philanthropist, he was finally forced to abandon his place, in order to live without the reach of intrigue. He was one of the earliest of the long line of poets under the Tang dynasty. Yen-chen-tsing lived only a few years later. Though his poetical talents were less brilliant, his approved fidelity to his prince, to whose family he owed his exaltation, deserves unqualified praise. Great as a statesman, who saved the throne and defended the empire, he has gained an immortal

fame, and amidst the turmoil of public life, successfully cultivated the graces of the muses.

Under the same prince of Tang—viz., Heuen-tsung, (713—755 A.D.) lived Too-foo. Anxious to obtain a literary degree, he attempted prose-writing, but he could never succeed. All his compositions were poetical effusions, admired and understood by few. But he was not doomed to die in obscurity, or drag on his life in misery like most of the famous bards in the West. Having repaired to court, and there sung in high strains the beauties of the palace, and dedicated an ode to idolatry and the altars of the gods, he became a favourite of the Emperor Huen-tsung; but did not receive a pension, before he offered the incense of homage to the monarch himself. After the fall of this emperor, he was desirous of obtaining the patronage of Suh-tsung, his successor. Unhappily falling into the power of a Tatar general, he again escaped, and reappeared at court, where he was created censor. In this capacity he exercised his satirical vein, and as might be expected, very soon lost his place. Wearied with the life of a courtier, and anxious to breathe a free air, he rejected all further offers of public employ, and lived in the utmost misery, on turnips and cabbages, which he gathered in the fields. When the rigour of winter drove him into the cities, he sold his verses to save himself from starvation. Having, however, obtained a powerful protector in the person of a governor, he changed his whole mode of life, and gave himself up to debauchery of every description. With the death of his benefactor, he again became a poet errant, and now resolved to travel for instruction. Unfortunately, at the very onset, he was forced by a sudden inundation into a temple situated on a height, and nearly starved to death, when one of his mandarin friends rescued and conducted him to his house. At a public dinner given in commemoration of the mandarin's having saved so distinguished a

personage, he ate and drank too much, and died suddenly. The poetry of Too-foo is read and admired until the present day.

His contemporary Le-tae-pih, who is considered the greatest poet that China ever produced, loved good cheer. In fact, poetry and wine are, according to the ideas of the Chinese, nearly allied to each other, and the most celebrated pieces were produced under the fumes of ardent spirits. His talent in every department was very great, and only equalled by his low vices. Introduced to the personal acquaintance of Heuen-tsung, he was so greatly esteemed, that he became the inseparable companion of the monarch. There existed at that time a company of learned debauchees at the palace, amongst whom Le-tae-pih was prominent. Here his most celebrated pieces were composed. Amongst them was a satire, upon a favourite concubine. The emperor was thus reluctantly obliged to banish him from the court. As soon as he saw himself at liberty, he forgot his former benefactor, and lived amongst the most abandoned characters in taverns, and haunts of vice. A grandee took compassion on him; but not long afterwards, he was unjustly implicated in a conspiracy, and condemned to death. Being, however, reprieved, he recommenced the life of a vagabond, and fell overboard in a state of intoxication during one of his water excursions. His works have been published in fourteen volumes. They do honour to his truly great genius, but proclaim his loose principles.

Lew-tsung-yuen, like all the other poets of note, soon found his way to the court, after having first served in the inferior station of a mandarin. Rhyming and writing poetry was to him a second nature, and Tih-tsung, the reigning emperor, (from 780—804 A.D.) elevated him to the rank of censor, in which station he gave proofs both of his talents and undaunted loyalty. But being banished

from the capital by his successor, he pined away his life under severe regret at having lost his office; and though courted by the people as a man of genius and talent, he died broken-hearted.

Ravished by the charms of poetry, Mung-keaou, throughout his whole life, wrote verses. When occupied with this favourite lucubration, he appeared to all who could not appreciate his labours, to have lost his reason. He lived long in poverty, and never fully succeeded in amassing property by serving the government. Of his works, only scattered pieces have been transmitted to subsequent ages.

There are few priests amôngst the Budhists, whose talents have rendered them celebrated. Woo-păn, better known under the name of Kea-taou, is nearly the only one, who ever earned poetical fame. A self-taught bard, ignorant of the world, and living in a corner of a monastery, he was so engrossed with study, that he forgot all other things, and became unfit to perform the common business of life. It was long before his name was known, for his lucubrations were to the ignorant mere waste paper. Extraordinary circumstances made the emperor, incognito, visit the convent, and by an act of utter rudeness and a finished piece of poetry, he excited the astonishment and admiration of the sovereign. His fortune was now made, the priest was changed into a mandarin, and lived to repay his benefactor.

Hwang-ting-keën, from his earliest youth, discovered prodigious talent. Having passed the necessary examinations, he was called to the highest offices under Chĕ-tsung, an emperor of the Sung dynasty, (1086—1100 A.D.) Here he was equally great as a statesman, and a scholar. The history he composed, however, gave great offence. Envied by the little minded, and driven by their intrigues from the capital, he afterwards sought retirement as most congenial to his disposition. It was here that he composed his most

beautiful pieces, and revenged himself on the courtiers by satires. Greatly esteemed by all who knew him, and daily gaining more celebrity, he was sentenced to perpetual banishment by men in office, whom he had enraged by his biting sarcasm. But he died before the sentence was executed upon him.

Under the Sung princes, men of talents turned collectors, and edited what others had composed. The general opinion that nobody can be a scholar without being a poet, obliged the candidates for office to write poetry, or rather to rhyme by dint of profession. Thus poetical literature so rapidly increased in bulk and variety, that the longest life of a most assiduous reader, would not suffice for perusing the whole of it. The spirit, however, is fled, whilst the form remains. Even to this day, originality has been destroyed by servile imitation, and nothing remains, but to refer the searching reader to the glorious times of Tang. Of these labours, various editions, containing all the works of the poets above-mentioned, with great accuracy and full explanations, have successively been published. From their studying these works with very great attention, it is evident, that the Chinese are not devoid of taste. The She-king is even a school book. The diligent student may procure for himself a complete Gradus ad Parnassum, in the fabrication of which the Chinese have left all similar attempts far behind themselves.

We have already remarked, that even the Chinese prose uses the rhythmus, and that in all good writing measured sentences are always employed. Poetry therefore very much resembles prose, and there is only a small step between versification and periodical structure in general. Verses, in this respect, not only come very near the Koowan, or ancient style of writing, but also require the parallelism and antithesis as frequently as prose. Hundreds of instances might be immediately collected by merely

looking into a book at random; these figures are the very spirit of Chinese poetry. The music and cadence apparent even to a superficial observer in the spoken language, are subject in poetry to rules; but as far as the structure of verses is concerned, everybody who is able to speak his vernacular language well, is in the direct road to versification. Whatever merits the ancient poets may possess, the present generation only endeavours to write smooth verses, heedless of the sense of their lucubrations.

The Chinese language having so many similar sounds, is well adapted to rhyming, which is applied as well to sounds as to tones, every word of the same accent rhyming with each other. It matters not of how many characters a line consists, if it be not interrupted by a division of the sentences, and express one idea, without subdivisions, and rhyme with another line. But there is a marked cæsural pause near the middle of the lines; in verses of seven words, it falls on the fourth, and in those of five, on the second word. Even those who are only slightly acquainted with the language, may, whilst reading verses, soon discover its place. Wherever the cæsura falls, the sense ought not to be broken in either part of the sentence which it has divided. The poet therefore must be very careful in the arrangement of his words, and view the cæsura as binding as syntactical rules in regard to the position of words.

We here transcribe what Mr. Davis remarks concerning rhyme, as affording a complete view of the subject:—"They occur in regular poetry at the end of the alternate verses, which answers to the even numbers; that is, at the termination of every second verse. The first of all frequently gives the rhyme to the whole stanza; but the rest of the uneven-numbered lines seem subject to no rule, and end with any sound indifferently. The length of the stanza is determined by the recurrence of the same rhyme, and in

a poem of any continuity it is generally of four lines only; that is, a quatrain, whose second and fourth lines rhyme together. Stanzas, however, or rather short pieces of poetry, of twelve, and even sixteen lines, are very common, some of which might, with no great impropriety, be assimilated to what we call sonnets. In the stanzas of four lines, it cannot be objected that the rhyme is too frequent; and even in that of eight, it should be considered that only the second line of every couplet possesses the rhyme; while the intermediate ones are blank, and thus afford a relief to the ear. In the odes of the She-king, as the lines of the stanzas are occasionally extremely irregular in their length and general structure, so the rhymes appear to be under no strict regulation." In order to understand the subject fully, one ought to be well versed in the system of intonation, and always remember that the Chinese organs of hearing are far more perfect than ours, and that they perceive immediately the least dissonance. On this account they neglect the sense rather than the cadence. The principles, however, upon which the latter is formed, differing from ours, we are apt to conceive blunders where the greatest harmony exists; which, however, can be conveyed only with a Chinese tongue, and perceived only with a Chinese ear.

"If we make our classical works the standard of Chinese poetical merit, we shall be sadly disappointed. Isolated as the Chinese have stood hitherto, they have in every thing pursued their own course, and retained in all an originality. This does not apply solely to poetry or literature, but to all their institutions, their industry, government, &c. A desire to find things equal or even superior to the productions of the most civilized nations, has misled foreigners to pronounce the most bombastical and nonsenical praises upon every thing Chinese; and excellencies, of which the natives had no conception, were discovered by their enthusiastic

admirers. We ought always to keep in view the degree of civilization to which they have arrived, and compare them with nations who have attained an equal degree. It will then be found that their literature is superior to the Sanscrit, Persian, and Arabic; and if their genius be not remarkable for flight, it is conspicuous for reason and sobriety. Good poetry was not written when the nation was in its infancy, but it was composed when it had arrived at manhood. The poetry of the Tang dynasty does not consist in those rude effusions which the enthusiasm of fancy or passion suggested to untaught man; but in the compositions of scholars, who wrote according to the prevailing taste of their countrymen. Before writing was invented, songs only could be remembered, and these were called forth on several occasions, and were the effusion of the moment. China's rulers, aware of the facility with which they are retained, put virtuous maxims in rhymes, and taught them to the people. Thus the fragments of the She-king were composed. If they had always been viewed as specimens of the national genius of antiquity, they would have influenced, in a very small degree, the choice of later poets; but having been constituted models of poetical composition, nobody could find favour with his countrymen unless he imitated their diction. Thus different kinds of poetry were mingled in the same composition, according to the poet's fancy, and even Le-tae-pih never attempted any thing but miscellaneous pieces and rhapsodies. Like scattered gems, each piece reflects its own lustre, but not a single row of well-set diamonds strikes the eye.

Foreigners have often found Chinese poetry unintelligible, and despised it as such. Others have asserted that it could not be translated into any foreign language, on account of its concinnity and sublimity. The fact, however, is, that it is interwoven with so many strange and original

metaphors and figures of speech, and contains such various allusions to history and deified heroes, that, at first sight, it appears a mere jargon. But when a sufficient acquaintance with all these peculiarities has enabled the reader to penetrate into the spirit, a splendid vista opens, and the most sublime images present themselves before him.

This, however, applies to the works of master poets only; the productions of numberless imitators are very insipid, and full of affectation. Nature presents scenes as grand and sublime in China, as in any other part of the world. The most romantic spots are the abodes of poets until the present day. Much therefore that we admire in descriptive writers of other nations who have copied from nature, may be discovered also in the effusions of Chinese bards, only in a different garb.

They do not possess pastoral poetry, because the nation never tended herds, but has always despised the nomadic barbarians of the desert. Nor did any one ever attempt to write an epic poem in which the heroic action of the warrior must always be conspicuous. Public opinion in China has always execrated war, and to recommend it by a glowing description would have been an outrage upon the nation at large. Nor have they excelled in dramatic lore, their stage being a mere mockery of human characters; yet though they are destitute of all these, they possess an abundance of descriptive and didactic pieces; their satires, songs, and lyric compositions, are exceeded in number only by madrigals, epigrams, sonnets, alliterative pieces, and similar compositions. Scholars frequently amuse themselves, and try their ingenuity by either giving a line, to which an antithesis by the other party is to be composed, or by furnishing some characters, of which they have to compose as many verses. This pedantry is carried to a great extent, and is very destructive of good poetical taste.

At the end of this article we shall give an outline of the poems of Le-tae-pih's works.

It ought to be premised, that he sung of every subject which struck his fancy most, and dwelt upon it as long as it suited his inclination, without caring whether his readers wished to hear of it or not. Nor does he confine himself solely to descriptive poetry, in which his great excellence consists, but he ranges about, and like a true improvisator, pours forth his very soul, no matter where or on what account. He is the very child of nature, who is not to be tied down by any rules, and nevertheless studies symmetry unconsciously. To give the reader some idea of the varied contents of his volumes, we quote only a few heads of the third book, in which we find—"An Ode on Parting;" then follows a historical song on ferrying a river; then, one on the difficulties of a road; then a piece of plaintive ejaculation, &c., to the number of thirty. Some are professedly songs, others imitative poetry, a number of odes, allegories, descriptions, hymns, nondescripts, &c.; so that in his thirty-six books, of which his works consist, there are more than one thousand different pieces. A very lucid and long commentary accompanies every one, in which the reader is made acquainted with the occasion, and the events alluded to, and favoured with a full explanation of every difficult passage. The writer, though by no means an enthusiastic admirer of this descriptive art, never goes through the work without being touched by its beauties. If well arranged and elegantly translated by a poet of the West, it would not fail to attract admirers.

To introduce the reader more fully to the bard, we here subjoin a specimen of his effusions, which he entitles Regnets:—

"With the morning dawn I rose and ascended the towering hill. Here I espied amongst the fir and beech trees

the Kaou-le (a celebrated cemetery), the cold bones in the midst of the rankling grass. Ruined graves and life now fled away! What great revolution! Here stand I, still hale and strong, and prompted by an arduous mind, recal the heroes of yore. Embued with regret, I sink. Grandsire of Han, thou sportest like a dragon, and a host of heroes, burning with emulation, bounding, grasped the sword, and frowning, waved it. Away did they hurry towards the east, until they reached the ocean, and did not stop in their course towards the west, until the towering mountains of Kwăn-lun bounded their view. Here they slew the serpent, and rapidly hastened on in their path, scouring the country. The grandsire then took the precious seal, and ascended the felicitous altar. And now the heroes attended at court, and with a long modulating voice, exclaimed—'The empire is purified!'"

To do justice to the poet, the translation ought to have been given in metre, and the images painted with the same sprightliness as that with which the original exhibits them. One ought to feel like a Chinese to translate them well, and to be as familiar with poetical diction, as with common table-talk.

The boldest figurative language is found in the Shan-hae-king, a work from which the best poets have borrowed their figures. Much originality is discovered also in the Leih-yung, a book containing a collection of songs and odes. We will not now refer to the lucubrations of the imperial poet, when he describes his fatherland, and its celebrated capital. Pieces of superior merit are even now occasionally published. The Chinese like verses; boys who have just learned to read are taught to compose them. Every pedantic schoolmaster covers the walls with his own compositions, and exhibits to his visitors the productions of his genius, by pointing to slips of paper at the door-posts. Cups and saucers, fans and screens, are be-

daubed with poetry; and if we still doubt that the Chinese are a poetical nation, let us turn to the very kitchen and fire-place, and read verses upon cookery.

MISCELLANEOUS WRITINGS.

In this part of Chinese literature, political writing ranks the highest. The edicts issued by government, its statutes, ordinances, admonitions, laws, and addresses to the people at large, are written with the utmost attention to classical purity. They excel not only in style, but also in matter. If the government wishes to soothe, no words can be more affectionate and insinuating; paternal love, boundless compassion, and unwearied watchfulness for the interests of the people, are beautifully depicted, and most vividly described. Admonitions are heartfelt and pathetic, but threats of vengeance fearful and appalling. There is nothing but purity of intention, self-denying benevolence, magnanimity, and virtue, clothed in the most elegant and pointed phraseology. To prevent the possibility of any paltry composition being given to the public, a collection of the principal documents, suited to every occasion, is always kept ready in the archives, and from thence copied according to circumstances. Whilst reading the contents, foreigners have pronounced their opinion on the character of a government, which is as fair on paper as it is detestable in reality.

The Shing-yu, or sacred edict of Kang-he, an admonitory treatise of a sovereign addressed to the nation, is well composed, and throughout intelligible. It contains the state's maxims in nucleo, and gives us, in a few words, the whole ethical system. We can safely direct both the panegyrist and the despisers of this nation, to form their judgments upon the most essential points, from the contents of this short treatise.

Amongst the sublime compositions of this kind, we

reckon also the odes and prayers, extracted from the writings of the ancients, and recited at great festivals and sacrifices. The majesty of the divine Being, of course, does not weigh upon the minds of polytheistical, or atheistical scholars, nor does the contemplation of his glorious attributes influence their affections. All they have to do is to extract the most impressive passages from the best authors, and to arrange them properly, and in this art they may be said to be masters, without permitting their own creed to influence their choice.

The code of laws of the present dynasty is well written. The style accords with the subject, and requires comparatively few explanatory notes. The arrangement is methodical, and the subjects are pointedly handled.

Our opinion of the Peking Gazette, a periodical collection of the principal acts of government, is less favourable. The statements are too much garbled, and the classifications are without order.

We shall next speak of the works which treat of science, which are a very numerous class. Their varied contents all agree in this one point, that the authors invariably trace the origin of every science to the highest antiquity, and regularly transcribe what their predecessors have written on the subject. Such is the taste of the nation, that any writer who should state in a few words, the principles of an art, without giving an ample detail of the progress of the first inventors, would not be read. This capriciousness swells their works into many volumes, and renders it really difficult to discover the design of their treatises. We have seen a work in twenty volumes on the manufacture of salt; fifteen containing a description of a barren island, and six upon tea; from which it would be difficult to extract one octavo page of real knowledge.

The celebrated Yu was the first geographer, who, after the deluge, travelled through the empire, divided it into

nine districts, and constructed maps accordingly. Natural boundaries served him as guides in this undertaking. It was found that there were five remarkable mountains, five lakes, three rivers, four seas, nine streams, seven hills, six islands, and four canals. This division is the very basis of all Chinese geographical knowledge. Though the boundaries have been extended, and the whole face of the country is changed, the people have retained this theory until the present day.

The present dynasty has collected the general geography of the empire in 2,000 volumes. One may find in this work the ancient names of the cities, the genii who honored the mountains with their visits, the biography of the most illustrious personages, who were natives of such places, &c. Yet it would be exceedingly difficult, after having read all with fixed attention, to form a clear view of localities, or to extract so much as would suffice the curiosity of a stranger.

Of foreign countries, the Chinese have very confused ideas, and unless their descriptions are taken from the works of Europeans, they are very imperfect and erroneous. In the topographical accounts of the adjacent territories and tribes, however, the Chinese are far more correct.

As for physical sciences, the Chinese have scarcely done any thing deserving of notice. Kang-he, roused by the missionaries, published some works, but they never prompted the nation to emulation. Their botanical researches are confined to medical herbs, of which they possess a very long catalogue, with very accurate descriptions. But this science being derived from Shin-nung, could not be treated without pedantry. Chinese literature is rich in medical works, which are generally well digested, and written in an easy style. Their best mathematical works have been written by strangers. There is but one mathematical and astronomical institution in the whole empire, and, as amongst

the 360,000,000, not a hundred engage in the study, it cannot be expected that Chinese literature can be rich in this branch.

Since speaking in public is not practised in China, and no journal is edited, we cannot of course dwell on orations, and journal-writing. Their mode of composing letters, claims our peculiar attention. A certain kind of politeness is established throughout all ranks of Chinese society. The people, however, often become fulsome in their compliments, and exaggerated in their expressions. It would be considered an insult to write to any person plain language.

We here translate a letter written from one friend to another, who had been long absent, and now receives an answer in reply to his own: "Those who dwell in two different countries, think themselves as distant from another, as the northern regions from the southern ones. There I stood in mournful musing, absorbed in fond recollection, and looked about, guided by the pale moonlight in the region around me. Though the flowers and plants of foreign countries are green and red, like those of my own, how can this assuage the grief of my parting from you. Just when I had raised my head, and looked up to the wandering clouds, your precious words were opportunely presented to me. I took and rivetted them, and my attention was as much rivetted as if I had beheld a paragon of beauty. Your prompt and exalted proof of friendship, robs me of my repast and sleep. Yet I know now that my elder brother is surrounded and followed by happiness and bliss, and this greatly consoles my wretched mind. I shall obey your injunctions, and take care of myself. With expressions of my utmost devotion, I send this in answer to your respected favour?" (The pronoun of the person occurs not once in the whole course of the letter, and it is considered very vulgar to employ it). Still more fulsome are petitions: there is a knocking of heads, a bowing and cringing, scarcely

expressible in our language; this the Chinese have in common with the western nations of Asia.

Some of the best miscellaneous writers are Ma-twan-lin, a critic, historian, encyclopedian, and indeed a factotum, and Soo-tung-po, a statesman. The former is a very voluminous, exact and impartial writer. The latter has transmitted to posterity seventy-five books of poems, songs, odes, maxims, epitaphs, memorials, discourses, and rules for a good style, &c. To all those who wish to become acquainted with elegant writing, we recommend the perusal of this work. Both deserve a primary rank amongst the Chinese classics,—Ma-twan-lin for his general knowledge, and Soo-tung-poo for his taste. The state papers of the latter are remarkable for sound sense, and apposite suggestions. Gow-yang-wăn-chung-kung, is a writer of a similar description, though of a more poetical cast. All his writings are pervaded by the same classical genius, and he is diligently studied by all, who wish to write with elegance.

WORKS OF FICTION.

This is a very numerous class. They are written either in the conversational style, or in detached verses; but none are entirely prose. The dryness of the manner of historical writing, the little interest which is felt in reading names, and a number of dates, suggested at a very early period to Chinese writers, the idea of clothing the detail of events in historical fiction. The San-kwŏ-che, or history of the three states, seems to have given the first impulse to this kind of writing. Though this describes only a small period of history, when three states fought for supremacy, it contains enough to give us a lively picture of those times. We live with the heroes, we become acquainted with the people, we learn what the Chinese achieved at so early a

period; we are introduced to the forbidden ground of the palace, and into the bosom of families. Whatever is literally fiction, is so much exaggerated, that it is very easy to draw a line between narrative and story. There are works of a similar nature on each dynasty; every great man has found his biographer, every catastrophe, its romancer. Though there is much trash amongst them, there are various excellent productions, which every foreigner, who wishes to write a good Chinese history, ought to read. To enumerate them would oblige us to give a catalogue of several pages. The Ping-nan-chuen, describing the struggles of the Sung dynasty, contains many pathetic passages, and brings us into the most familiar contact with the middle ages. The descriptions of battles and of campaigns, lead us to the field of action, and when the mind is wearied with the constant repetition of slaughter, a pleasing episode directs the reader to other objects. The Keun-ying-keĕ-chuen—history of heroes,—is equally lively, but not so well connected. The Chow-chuĕn—history of the Chow dynasty,—familiarizes us with the most remote times; and the Tsuy-chung-chuen, gives us an outline of renowned patriots. Common novels are found in the hand of every body. Many are very gross, and amongst the Shih-tsae-tsze, (the lucubrations of the ten talented men,) a collection of choice novels, there is one which cannot be read without shuddering. If the moral state of the nation were really so degraded, that the people bought and sold human flesh, without shuddering at such an abomination, then they ought to rank far below cannibals. But we believe, that this is a mere fiction, invented by a monstrous writer. The government prohibits these licentious books; but as the contents so very much incite the depraved appetite of man, people read them only with the greater avidity.

We have not spoken of moral treatises and religious works, but we shall describe them, when we treat of these subjects in particular. The former are little esteemed, because the Chinese are not a religious people. Those on the religion of the state, contain a dry detail of ceremonies, and are on that account little read. The works of the Taou sect, are very abstruse, and by no means adapted to the common reader. It is rather extraordinary, that the Budhist should have retained the Pali shape of books, and introduced so many words of that language, expressing the sounds in Chinese character; a custom which makes their writing a complete jargon. Of Mohammedan literature we know very little. The few books we have seen, were interspersed with the Arabic character, and contained nothing extraordinary either in style or matter. Many of the Roman Catholic missionaries wrote the Chinese with great facility and elegance. Some of their books are remarkable for classical beauty and depth of sentiment. They have translations of the lives of saints, scholastical theology, catechisms, &c. which are generally very indifferently executed. Numerous books have also been published by the Protestant missionaries, and they have at present three flourishing printing establishments at work to supply the religious wants of this great empire. The Bible has been twice translated, a new version being now in the press.

It will be seen from the above statement, that Chinese literature possesses very little to entice an accomplished scholar to extend by its study his knowledge of belles lettres. The antiquarian, the philosopher, the historian, and the philologist, may be amply repaid for their researches, if they content themselves with seeking for things which really exist, and neither underrate nor overrate the nation and its

learning. For the little we can obtain, we can bestow much. If the attention of our great sinalogues had been directed to this point, we should know more about China, and they would have conferred inestimable benefits upon the country.

It would, however, be a stain upon civilized Europe and America, if these sons of Han were left longer to grope in darkness on account of our apathy to enlighten them. We possess the means, and can effectually apply them. Our efforts are to be directed to the third part of the human race, who are kept in a state of semi-barbarism, though possessing both intelligence to raise and help themselves to a state of civilization. The national spirit is paralyzed by long custom and despotism; and the impulse must be given from abroad in order to rouse the dormant feelings. All we desire, is to be placed in a situation, where we may have friendly intercourse with the Chinese, and convince them that we seek the welfare of the nation. But there must be a combination of piety and talent to effect this. Whilst irresistible impetuosity must constitute the characteristic of the labourers, unwearied patience must be conspicuous throughout the whole, and Christian perseverance accompany every step. The work is glorious and grand, but very laborious, whilst disappointment may damp the ardour of the most enthusiastic individual.

To renovate this great nation, we must give them a new religious and scientific literature, which embodies all that is good of their own, and adds the most salutary and useful of the productions of the west. As long as the Chinese view is bounded by a horizon contracted and misty, their mind cannot expand and comprehend the glorious objects which God has placed before this ancient people. How can they throw off the trammels which prejudice and a contorted policy always rivets anew, if they do not receive something better than they at present possess?

The glorious Gospel alone can open the way for carrying on this great enterprize with success. The Chinese ought first to know Christ crucified, as the power of God unto salvation, and then they will be ready to adopt every improvement, and to make rapid progress in the acquisition of knowledge. But the Gospel always goes hand in hand with civilization, and though the world is not to be saved by science, but by the foolishness of preaching; sound and useful knowledge has always proved a valuable hand-maid. Whilst the Gospel is all-sufficient to eradicate error, and fully competent to renovate a people, it leads in its train every thing to render human society happy, and to encourage intellectual intercourse. Let therefore the first and all-absorbing care be bestowed on its propagation, and next, the enlightening of the people, engage our attention.

We look for help to accomplish the great end, and whilst tendering the hand of brotherhood to every missionary who comes to these shores to proclaim the Gospel, we gladly hail scientific men who are willing to dedicate their lives to the spread of knowledge in this country. One well-written treatise in their native language upon our sciences is more valuable than a hundred elegant translations from their works; because the former confers real benefit, whilst the latter only satisfy curiosity. Every Chinese scholar who wishes to spend his life usefully, should come here and add a stone to the great building. May this appeal not be addressed in vain to our sinalogues!

CHAPTER XIII.

MANNERS, CUSTOMS, AND INSTITUTIONS.

All that relates to this chapter has been amply, though often partially, delineated by missionaries and travellers. The best and most original information is to be obtained from the works of fiction which represent domestic life and Chinese character in all its varieties. Du Halde and Grosier contain valuable information, but they are both too much inclined to panegyric to be faithful; and they might have summed up many an elaborate chapter by saying, the Chinese are a most sage, learned, virtuous, and perfect nation! In this chapter we shall confine ourselves chiefly to the nation, and endeavour to speak of the Chinese as they are, and not as they ought to be.

In tracing the way in which society is constituted, we shall be struck with its divisions into great families, who, though numbering many thousand members, all bear the same surname, and consider one another as relations. These clanships resemble those of the Scottish Highlanders, though they do not strictly partake of the feudal system. There are in China about four hundred and fifty-four surnames, and consequently as many clans; thirty of these surnames consist of two characters or syllables, whilst the rest are monosyllabic. All belonging to the same clan consider

each other as cousins, and there exists a silent contract to help each other, as if related by the ties of blood. When the author became a naturalized citizen of the Celestial Empire, he very naturally entered a clan, and was suddenly surrounded with a host of cousins, who generally laid a claim to his charity, and occasionally very readily assisted him. No man is permitted to marry a woman of the same clan; he must seek a bride in a different family, and thus acquire the privilege of uniting two surnames. Clanship is of very ancient date. It is said to have arisen when China was divided into many feudal states; so that there were no less than 1773. It is, however, far more probable, that it originated with the first progenitors of the human race, who transmitted their names to their descendants.

Though this institution has great disadvantages, it exercises a most salutary check on the measures of an arbitrary government. The most numerous clans in the various districts often combine to resist extortions, and to terrify magistrates into concessions. If any member be unjustly prosecuted, the clan stands forward, and insists on the release of their kinsman. On the other hand, the smaller clans are in a most wretched condition; they have to bear not only the oppressive measures of government, but the insults of the more powerful clans. The Chinese government has often endeavoured to put down these associations, but it has never fully succeeded. This institution is too much interwoven with the whole being of the nation to be overthrown by the mere exercise of despotic power. A magistrate who could sentence his clansman to a heavy punishment, would be considered a monster, and be shunned by his superiors. There is in this respect more nepotism in China than in any other country. Confucius himself connives at committing an injustice in favour of a relation. But even if he had not done so, the ties of blood amongst the Chinese are very strong, and the love of their relations,

with utter indifference towards society at large, is almost constitutional. Mencius rejected with equal disdain egotism and general philanthropy, and taught that our undivided love ought to be bestowed on our relations. No one of his precepts has been so strictly followed as this.

Powerful clans often engage in hostilities with each other, and fight regular battles. In the east of Canton and west of Fokeën, these are common occurrences. It being a principle never to have recourse to force when large bodies of people are collected, the government seldom interferes directly, because it might try its physical strength, and prove it to be deficient. People must disperse, and it is then time enough to implicate individuals, and magnanimously grant amnesty to the majority.

We introduce some notices of the feuds between the clans of the Chung and Chuy families, who live in the neighbourhood of Canton. From a remote time there had existed bickerings between the two rivals. One of the patriarchs of the Chung having been disappointed in avenging himself of injuries received, when approaching death, bit off his own finger, and with the blood wrote his wrongs on a scroll of paper, which he bequeathed to his family, with a solemn charge to take revenge on their hereditary foes. His posterity were by no means slow in paying the full debt to their enemies, and from that time a petty warfare commenced. Unhappily, the rival clan had their cemetery inhabited by the other, and it was upon the remains and tombs of the deceased that the Chung family avenged themselves. They defaced the graves, and even threw putrid bodies upon them, when the feast of the tomb approached. No greater insult can be offered to the Chinese than this. If any party were found in a private place, and the other happened to be stronger, the former was certainly maltreated and robbed. Such outrages are often taken up by the whole clan, and a general cry of alarm

sounds through the villages. If in the scuffle some fall, and justice seek to punish the murderers, devoted persons sell their lives, confess the crime, and suffer instead of the guilty. The money for purchasing them is raised by general contribution; and whilst the law is amply satisfied, the same enormities are again committed with impunity.

If we would judge rightly of the character of the Chinese, we must regard them as children of circumstances. We do not affirm too much when we say, that any other nation, placed in a similar situation, ruled by the same government, possessing the same literature, and being subject to the same discipline, would resemble them. Generally, we may consider them as an agricultural people, whose density of population exceeds the means of their subsistence. The consequences are very obvious. The capital being divided into endless sections, many individuals are without a portion; and whilst the majority earn a scanty subsistence by the sweat of their brow, a very numerous class has nothing on which to depend. On the one hand, such a state prompts to the most unwearied exertion, merely for the sake of maintaining life; industry is no longer a matter of choice, but becomes a necessary and constant habit, whilst the least intermission of it leads to misery. On the other hand, man's mind, thus ground down to the earth, cannot aspire to higher things; in supplying the most urgent bodily wants, every thought is absorbed, the same necessities and cares present themselves daily, and there is neither time nor inclination to seek for mental or spiritual improvement. Those who are left portionless, must contrive for themselves, and either starve or become rogues, to prolong their existence. Hence the vast number of beggars and vagabonds, who are met with every where, and the thousands who are constantly perishing from want of food. The economical habits of the Chinese, also, may thus be explained, for waste produces want, and

their feeding upon any substance which yields nourishment, how loathsome soever, is no longer a matter of absurd predilection, but of absolute necessity. Their clothing, dwelling, and whole mode of life, amply bespeak the necessity by which they are controlled. Those classes who are above want, are too deeply tinged with the national spirit, not to shew themselves Chinese by their grovelling desires. Sensual inclinations operate instead of want, and to satisfy these, they are as eager as the poor classes to procure a livelihood. Their habits degenerate into sloth, because they consider it beneath their dignity to engage in labour; and the length of the nails is used to indicate their exemption from menial occupation. If they do, however, engage in literary pursuits, the same industry which animated the peasant, is visible in their studies; they actually toil to obtain knowledge, and very carefully store up their acquisitions.

Another great and powerful agent in moulding the Chinese character is religion. Without taking a partial view of this subject, it must be confessed, that the Confucian doctrines neither engage the affections nor purify the heart; nor do they direct the soul of man to God, the Judge of all the earth. Taouism, a mere theoretical and mystical system, is ill-suited to a people, who are obliged to study practical usefulness in every thing. The Chinese are too civilized, and have too much common-sense, to believe the monstrous fables of Budhism, and embrace its idolatries to the full extent. As, however, no people can be entirely devoid of religious feelings, and the most refined scepticism is always self-destructive, the outward ceremonies of all these systems are faithfully observed, whilst the great mass of the people show perfect indifference about the tenets, or turn every thing religious into ridicule. Whoever wishes duly to observe the aberrations of the human mind, the uncontrolled sway of the passions, and the total absence of con-

scientious scruples, has only to live amongst the Chinese. They consider that alone to be a crime, which is punishable by law; moral obligations do not exist; the most sordid self-interest directs all their actions; and public opinion, which exercises a most powerful sway amongst Christian nations, is a thing entirely unknown in China. There is no fear of God in their hearts, and, therefore, no adequate restraint upon their innate vice.

If man does not feel an interest in a life to come, and the glories which await him in heaven, or if he be entirely ignorant of the existence of such things, he will concentrate his whole mental force in the acquisition of worldly advantages, and gradually lose all taste for objects beyond the range of sense. Money, with the Chinese, is the very idol, which all without distinction worship. Their thoughts, conversation, and constant pursuits, centre in acquiring the mammon of unrighteousness. It is the national spirit, the public sentiment, and the chief good of high and low. Political questions agitate them no more than religious ones. Patient, nay, slavish in their pursuit of this phantom of happiness, they are loyal and quiet citizens, as long as government does not mar their plans; they will endure the greatest indignities, and submit to the loss of their whole property, if they are afterwards only allowed to amass a new fortune. Not satisfied with hankering after money during this transitory life merely, they have established a rate of exchange beyond the grave, and by burning paper laid over with very thin tin plates, they confidently hope, that the ashes will take the value of dollars in the other world. They honor the idols, and repay the favor of the gods in the same manner, and always consider it a very profitable mode of remittance, for more than a thousand papers can be bought for a dollar; and a single one, when reduced to ashes, amounts to that value. Wealth, long life, and male children, are with these people the summits of human happiness, for

in the possession of these objects, they hope to find perfect contentment.

The government also has imprinted its stamp upon the Chinese character. In every despotic country, the minds of the people are enslaved, they become cringing and adulatory; and being borne down by main force, they are obliged, whilst defending themselves from oppression, to have recourse to deceit, and sundry disingenuous practices. Whether they are to remain peaceful is no longer a question; they worship the rod which strikes them, and never rise in open arms against their rulers, unless prompted by despair. The very nerve of noble enterprise is cut by their masters; they are a tame, one might say, a pusillanimous nation, filled with trembling and cunning, and formidable to their rulers only by dint of their numbers. The constitution of the government, so convenient to those who rule, and so irksome to those who obey, prompts parents to practise tyranny in their domestic circles; thus despotism becomes the order of the day. It is the interest of every master to retain this form, and to carry it into effect, in his limited sphere, as far as he is able. Lest, however, the nation should become altogether indifferent about the constitutions of the country, the government has wisely assigned to the people a share in the administration, by raising talent without respect to nobility. This gives a strong impulse to the acquisition of knowledge; all strive for it, and the number of readers in China is far greater than in any other country in Asia, Japan excepted.

How much the Confucian system influences the people, we have already remarked in another chapter. They are a nation moulded in a certain form, who move in one path, and tread no other. Faithful to their ancient customs, they abhor nothing so much as change, even when it is for the better. Their etiquette is proverbial, and their affected politeness is subject to the strictest rules. Individuals of

the higher classes are naturally more under this influence, presenting, on occasions of ceremony, living automatons.

The Chinese live under one of the finest climates in the world, and are not exposed to the excesses of heat or cold. In the fertile districts, where from two to four crops are annually gained from the soil, it requires the utmost exertion to save the lands from exhaustion, whilst, in the numerous sterile tracts, only the most intense labour can procure a subsistence. Every thing stimulates industry. The inhabitants are hardy and inured to great fatigue. Their constitution is of a coarser grain than ours; and though they are on that account less sensitive, they are also less subject to diseases, bear them with greater fortitude, and recover sooner from them. An extensive coast and a great number of navigable canals and rivers, furnish them with ample opportunities of indulging in their constitutional predilection for traffic. The same ingenuity, which is apparent in their agricultural, is apparent also in their commercial system, though the latter does not share in the paternal care of the government.

All the people, with a few exceptions, have black, long, and stiff hair; that of the females, especially, is very beautiful. The men shave the fore part of the head, and carefully plait the hair behind in a tail. This custom was introduced by the Tatars; for the ancient Chinese tied their hair like the Coreans and Cochin-Chinese of the present day. The longer the tail, the more handsome it is thought. Young persons use a red string, elder ones a black one, to plait it at the end. It generally dangles down the back, whilst poorer people tie it round the head. The Tatars prescribed this custom, in imitation of the tail of their favourite horse, in order to distinguish their adherents from the loyal subjects of the Ming family. Though it was with much bloodshed that the Chinese were forced to submit to this manner of wearing the hair, they are now so pertinacious of the ornament, that one of the greatest punishments that

can be inflicted on them is the cutting off of their tail: a dishonour which thieves and robbers have to undergo. At the death of the emperor or of a parent, the hair is allowed to grow, and the tail is left unplaited. Women wear their hair in very fantastic shapes. The higher classes intersperse it with gold and silver pins; in some provinces all the women wear artificial flowers; small birds made of thin gold-leaf and pearls adorn the heads of the young and wealthy; but though they twist it in the most wonderful shapes and knots, they never wear it in ringlets. Almost every district has its peculiar fashion; woman remains woman even in China.

A broad face, small waist, pale features in females, and long ears and corpulence in males, are considered signs of beauty. But nothing so much adorns the fair sex, as small feet. The operation of compressing the feet is commenced in early infancy, the toes are laid back, and the growth repressed by an iron. To an unpractised eye, the feet have more the appearance of malformation than any thing else. From the heel to the great toe, the foot is exceedingly short, and with the northern ladies often not exceeding three inches; the upper surface is convex; the integuments covering the heel are unusually dense and hard, and the feet very frequently fester. The desire, however, to partake of this distinction, though it produces a hobbling gait, subjecting them to disease and confinement, is so strong, that they gladly submit to these penalties. The time when this unnatural custom was introduced, is not known; it is, however, very ancient. Females who do not follow it, are despised, and only the poorer classes, and women of a loose character allow their feet to grow.

China is not subject to the caprice of fashion. The dress worn by the present generation is nearly the same as it was many centuries ago. The natives wear no shirts. The robes of the richer classes are long and wide; the

poorer people dress in a long jacket; both have wide trousers, over which the former draw hose. These clothes are either of silk or of cotton; foreign stuffs, like our woollens and camlets, are but little worn. In summer the poor people go barefoot, and without a jacket; in winter both ranks procure as many coats as they can afford; and the rich people emulate each other in wearing the finest furs, whilst the inferior classes have jackets stuffed with cotton or sheep skins. Their shoes have thick soles, and are very clumsily made; boots are used only by officers and persons of rank. Most people in summer go bareheaded, protecting themselves from the rays of the sun by a fan; some wear a thin conical straw cap, and labourers very large straw hats. Their caps worn in winter are far more varied, being made of felt, and shaped in different forms, but they are never so large as our hats. The costume cannot be called graceful, but it is very commodious. A Chinaman in his state robes, is as stiff as marble, looks very grave, but exceedingly awkward. The apparel of the ladies is nearly the same, but longer and wider, and the trousers reach so low as nearly to cover the feet. There is, moreover, some difference in the cut, so as to give an air of modesty to the fair sex. They never make use of a veil, but paint their eye-brows, cheeks and lips. They are fond of a pale complexion, and languishing appearance. A fan is the constant companion of both sexes. In the fabrication of this article great art is displayed; they are of all shapes and kinds, and generally beautifully adorned. Men in high rank, and especially military officers, wear a pair of chopsticks, and a cased carving knife dangling by their sides. All classes, and even elderly women, smoke, and the pipe and tobacco pouch are indispensable utensils for rich and poor. The number of ill dressed persons so much exceeds that of decent people, that, were we to decide upon their property by their appearance in the street,

ninety-nine per cent. of the population must be clowns; yet it must be remembered, that the Chinese, apprehensive of attracting the attention of the Mandarins, dress as meanly as possible. Some of their silk apparel is exceedingly rich; the buttons are of gold, and the back and forepart of state robes is beautifully embroidered. In ordinary life, however, they do not delight in gaudy vestments, yet this applies principally to the men; females here as well as every where else, like to adorn their persons, with this exception, that their fashions seldom change. Cleanliness is a virtue seldom met with in China. The under-garments are not changed in winter, and nobody is ashamed of vermin, or cutaneous diseases. Elderly people allow their beards and whiskers to grow. The Chinese wear sackcloths without seams for mourning, to express the depth of their grief. Their beds consist of planks covered with a mat, and a hard pillow; in winter they use numerous blankets. The curtains are generally very gaudy, and the pillow is often an oblong leathern box in which they preserve their valuables, or it is adorned on both sides with embroidery.

The great staff of life in China, is rice. This is generally eaten dry; poor people mix it with a great quantity of water so as to make a soup of it. In the southern provinces, the sweet potatoe, mixed up either with a little rice, or a few vegetables, is the constant food of the inferior classes; whilst in the north, Barbadoes millet constitutes the aliment of the majority. Though they cultivate all our species of grain, and possess a few which we do not find in Europe, they do not understand how to bake bread. The ears are often eaten by the poor, roasted, just as maize; or the corn is ground and made into small cakes of various shapes, and with a variety of ingredients, such as sugar, coriander, cummin, pork fat, &c. In Shen-se and Shan-se, many people live upon them exclusively. The wheaten flour of Leaou-tung is very excellent, and a great article of

exportation. It is used principally in the preparation of vermicelli, in which the Chinese very much surpass us, it being one of their favourite dishes. Beans and peas are very common. Of the former a jelly is made, which, when fried, is eaten with rice, and has a very agreeable taste. A very small bean is pickled, and thus eaten with grain. They are very fond of soy, which is prepared from the Dolichos Chinensis and other ingredients, and used equally by rich and poor. Peas they eat separately, and with rice. Turnips and carrots, and similar vegetables are cultivated with great care, and generally eaten; the former are often pickled, cut in pieces, and used without any boiling. None of their vegetables has so much flavour, or is so generally eaten as the turnip; to many it is their daily food. The pih-tsae, a kind of cabbage, or rather kale, which grows to great perfection in the north, and is there during the winter either boiled or pickled, is the great support of life. Celery, parsely, thyme, and similar vegetables, are very tastefully used in their diet for the preparation of stews. There is a large species of vegetable called tae-tsae, not known in Europe, which in a salted and raw state, is consumed by the poor in very great quantities. Onions, garlic, and leeks are dainties in which the Chinese indulge too much. They cultivate edible tubers, water chesnuts, and water caltraps, for their table. Of the fruits we have made mention in the botanical part of this work. Their oranges, lichen, lungyen, loquats, and mangoes, are of a very exquisite flavour, but most of the other kinds indifferent to a European palate. They are not so fond of them as we are; nor do they cultivate them with the same care.

The Chinese do not consume a fifth of the animal food that we do. Unlike the Hindoos and Mohammedans, the favourite meat is pork, nor is there perhaps any nation on earth so fond of it. Pigs are fed with great care, and live in the houses of the poorer classes, partaking

almost of the same food as themselves. There is little beef consumed, and the government prohibits the killing of cows. Mutton of excellent quality is very common in the north; they also breed goats for their flesh; but they are of an inferior description. Venison is rare, and is imported from foreign parts. The stomach of the Chinese does not refuse dogs, cats, or horse-flesh. The author himself was once present at a repast, where an ass's head constituted the principal dainty. The poor refuse nothing; they eat rats, mice, and every kind of vermin without the least repugnance. To eat every thing which possibly can give nourishment, is the comprehensive principle on which Chinese diet is regulated. They rear great quantities of ducks, and various species of fowls, but the common people kill them only on festivals, in order to sacrifice them to their gods. The poorer classes are satisfied with the entrails and bones, which are separately exposed for sale.

In no country, perhaps, is the sea, the river, and the lake, laid under so heavy contribution as in China. Wherever there is a pool, and even in the ridges of fields, the Chinese fish; no aquatic creature, not even the more venomous animals, can elude their search. The fish they catch are of various kinds, and brought salted, dried, and fresh, to the market. Poor people have often nothing else to eat but a little fish, and rice mixed with sweet potatoes.

The greatest dainties, however, are brought from foreign countries, and amongst these the edible bird's-nest, so well known and described, and the Bicho-de-mar, or sea-slug, occupy the first rank. The best kind of the former is excessively dear, and a gourmand can, with the greatest ease, devour at one breakfast the value of as much as might support at least four people throughout the year. There are also various kinds of Bicho-de-mar, which the Chinese know well to distinguish. Shark-fins, fish-maws, cow-

sinews, and the points of stag-antlers, with a variety of similar articles, are, on account of their gelatinous qualities, considered very great dainties. They are boiled down to a jelly without much seasoning being used, and thus eaten. Even buffalo-hides undergo the same process.

The favourite beverage is tea, without sugar or milk; the latter is an article much disliked by the Chinese. They drink tea at all times of the day, especially after meals, and offer it to their guests. It is boiled and drunk out of vessels, which are seldom washed, for this process is thought to diminish the flavour. They are as fastidious judges of the quality of their tea as we are of our wines; but their taste differs from ours. The poorest people drink either warm water or an infusion of herbs, about which they are not very particular. In the south, distilled liquors are used in very small quantities, and are extracted from rice; but in the northern provinces, the utmost variety, made of various kinds of grain and in different modes, is in general use among the people, who are much addicted to drunkenness. But no wine, to our knowledge, is extracted from the grape. Rum is distilled from the sugar cane. Rice-wine is made by putting yeast into boiled rice and adding water to it. After the whole has stood closed up for about a week, the liquor is drawn off. Spirits, like tea, are drunk warm in small cups. Beer, cyder, &c. are entirely unknown.

A Chinese repast is brought in numerous saucers upon the table. They are very clean in preparing it, and prefer the high-seasoned dishes and salt meats, and vegetables, to all others. Meat is minced into small pieces, so to require neither fork nor knife. Each guest lifts a bowl of rice to his mouth, and with very great agility feeds himself from it by means of chopsticks, while at intervals he takes small pieces of the other dishes, which are common to all. In most places, they eat thrice a-day, with very little variety in the substances which constitute each respective

meal. Rice is to them bread, and of the potatoe they are never tired; the next and most important viand is fat pork. They prefer frying and stewing to any other mode of preparation. The art of cooking is carried to a very great extent; their dishes are not only varied by the endless modes of preparing, but are also, generally speaking, very palatable. The author has lived amongst them for several years, and certainly cannot complain of their diet. Their soups and stews are exceedingly rich; the more the quantity of gelatinous substances, the more sumptuous is the meal.

At their great entertainments they have a number of courses, beginning with the more digestible, and concluding with rice and stews. These often last several hours, whilst tea and liquors are served up in the intervals of the repast. If the party consists of learned men, they amuse themselves with riddles, poems, and satire; amongst the lower classes, games of chance, consisting of throwing out some fingers, and letting the other party guess the number, exactly similar to the Italian Mora, are very common. They are, in general, a cheerful people, and never more so than at their meals, when all is joviality, and care is drowned in present enjoyment. They then talk incessantly, and endeavour to exhilarate their companions. At their large parties amongst the richer classes, the feast is laid out on many small tables, each accommodating one, or, at most, two or three individuals. The chopsticks, unlike those in common use, which are of bamboo or wood, are made of ivory or ebony, and beautifully decorated with silver and other ornaments. The bowls and saucers, which consist ordinarily of common earthenware, are on these occasions of the finest porcelain, and a kind of short and flat spoon of the same material is used. They are extremely sumptuous in their parties; and the ceremony used in inviting the guest,—first by cards, then by importunate messages, and afterwards, when he is come to sit down to table, is absurd and extravagant to a degree. The room

wherein the feast is given, is neatly adorned, and the food tastefully laid out. The host receives the guest at the door, and most politely presents him either with tea or liquor. When all have collected, and the host entreats them to be seated, a regular scuffle then ensues who shall be first at the lowest seat, an affectation of humility carried to a length truly preposterous. When, after much desultory conversation and debate, this is finally arranged, the guests are invited to partake freely of the dishes by the uplifted chopsticks of the host. Every cup of tea or wine is regularly presented, and not drunk before all the guests have been pledged. Wine cups, when emptied, are reversed, to convince those present that nothing remains in them. During the whole repast, the host urges his guests to partake freely, whilst the latter pass their highest encomiums upon the entertainment. The time is thus passed, until free libations prevail over constraint; and revel succeeds ceremony. Very distinguished persons have also music during their entertainments, and the time is agreeably spent in witnessing the tricks of jugglers, and the performance of comedians.

The Chinese being thus fond of eating and feasting, are naturally great gourmands. Even the poorer classes like to indulge themselves in debauch at least once a-year. Their religious festivals are seasons of revelry and entertainment. The articles they sacrifice are voraciously devoured by the votaries, and offering gifts to idols is synonymous with feasting. With a Chinaman, banqueting and religious ceremony are the same thing, and he would never keep any sacred festival if he could not enjoy himself.

The great population renders food comparatively dear; wages are, on the same account, very low. With the utmost economy a man may live for one dollar per month. Thousands of people would give all their labour if any one would bestow upon them in return food and clothing. It is therefore very extraordinary that slavery should

still exist to a limited degree, and a traffic in human flesh be carried on under the sanction of government.

In domestic economy, they are not surpassed by any nation; there is no waste, no profusion in any branch, and the most trifling things are turned to advantage, and the very offals are relished. Contentment reigns even amongst the wretched; they sit down to a meal consisting of a little boiled grass and potatoes with cheerfulness, because they know no better. However poor, they are fond of inviting a passing stranger, and offering him a share of their meagre repast.

Their dwellings vary much less than the extent of the empire would lead us to believe. Much depends on the materials which can be procured on the spot. Millions of people live in small mud hovels, where granite does not abound; whilst, in places where this is common, they are almost entirely composed of solid rock. They possess great skill in cutting and joining it; so that the seam is hardly visible. In the southern regions, the poorer classes live in huts made of Kajan leaves. In woody districts the houses are built of planks. The foundation is not very deep, and commonly consists of granite. Bricks are made in great perfection by the Chinese. They join them together beautifully, so as to form triangles, squares, circles, figures of flowers, &c., which gives to the exterior a very finished appearance. It is a very general custom to raise a mud wall and plaister it with bricks; but houses of that description are soon soaked through, and overthrown by gales. Brick houses are covered with thick ridges of tiles, with the convex part downwards, and the chinks by laying others athwart. The spars are round and flat; upon these they either put thin bricks or square tiles, well joined with mortar, so as to admit no rain. The Chinese are a peculiar people even in their mode of building; the hearth is one of the first parts they construct, but they forget to add a chimney.

The interior of the houses of the poor is wretched enough, and such are by far the majority. They consist of one room, which serves the purposes of kitchen, sleeping apartment, parlour, and stable, the floor not being paved. In the cold regions, a flue runs along the room, which serves as an oven for cooking the victuals and warming the apartment. The pigs lodge in the snuggest corners, and goats, asses, and colts share the dwellings of their masters. Such are the hovels of the common peasantry. Richer people surround their premises with a stone wall, in the background of which the dwelling-house and minor buildings are erected. At the entrance one observes various flower-pots, and often artificial rocks, mountains, and gardens. The principal hall generally faces the south, and is the most ornamental part of the whole house. Along the sides, chairs are placed, and in front stands a table, behind which either the image of an idol or some inscription is attached to the wall, with an incense-stand before it. The walls are adorned with inscriptions, either drawn upon a lackered plank with golden letters, or written upon paper. Behind this public hall are two doors, which lead to the side apartments and the abodes of the females. Most houses are only one story high; if two, the uppermost is inhabited by the women, who live in the most retired part. The windows are very small, and admit of course very little light, glass being scarce, and paper and shells substituted. The houses of the better classes have in the upper story a gallery or veranda, neatly painted and surrounded with a railing. Terraces are often built above the roofs, and surrounded with breast-works. There they ascend to enjoy the cool air of the evening, to dry their clothes, or to keep watch. Such, with few exceptions, are the buildings over the greater part of the empire. We must not seek for specimens of Greek and Gothic architecture: though the Chinese would be able to copy them, they are entirely

ignorant of these modes of building. The law does not permit them to deviate from the established rules; and any man who might venture to erect an elegant and commodious house, would have his property confiscated and pulled down, under pretence of useless waste. The streets are narrow, and generally not laid out according to any plan. A few cities, however, make exceptions. The houses of villages are so much huddled together, that there exists neither street nor lane. In the north, a certain number of houses are built in a square, with the doors inward, to screen the dwellings against the blasts of northerly winds.

In adorning their rooms they are equally economical. A few pictures hung around, occasionally a mirror, and a few grotesque drawings upon the white wall, are the most common ornaments. Lackered and polished wooden chairs, some tables, a couch, some painted or lackered skreens, constitute the furniture. Mud-houses are beautifully pasted with paper. The floors, which are generally paved with bricks, are covered with excellent mats, or, in winter, with carpets or felt. The houses are crowded with inhabitants, who must be content with a very little space. Europeans could not live in such narrow holes, but Chinamen feel very little inconvenience from them. No class is remarkable for cleanliness, and the houses appear worse than stables, if beasts have their abode in them. The inhabitants of the city keep their dwellings in better order, and merchants and shopkeepers excel in tastefully adorning their shops, and laying out their wares; but there is, nevertheless, with much show, a want of neatness in the interior of the buildings.

The Chinese appear in the most unfavourable light when we consider their treatment of the weaker sex. Their character in this particular, however, is common to all semi-barbarians, and amongst them they are not the worst. The birth of a daughter is an object of sorrow to the

parents. The best way of satisfying the babe is to furnish it with tiles to play with, whilst the boy is presented with gems and precious stones. Such is the metaphor used to denote the insignificance of the first and the importance of the second. A very celebrated writer computed that twenty boys were born for twenty-five girls. It is, however, a well-ascertained fact, that the male population is much larger than the female; and admitting the former statement to be true, many female infants must be killed at their birth. One cannot reflect on this subject without shuddering. Infanticide is a deed of darkness black as hell. Scarcely does the new-born babe enjoy the caresses of its fond mother, when it is drowned in warm water, and at the very moment of its birth consigned to the grave. The excuse made for so horrible a crime is, that instantaneous death is preferable to protracted misery, and that the father is the best judge and arbiter of the destiny of his child. The government connives at this monstrous practice, because it acknowledges the sovereign authority of the parent over the life and death of his offspring, and considers female infanticide as the most effectual check upon the too rapid increase of population. Such principles could emanate only from the devil, who was a murderer from the beginning. It is impossible to estimate the number of children thus inhumanly dispatched; but we can assure the reader, from actual observation, that the murder of female infants is prevalent throughout the empire, and perpetrated with shameless atrocity.

The delivery of Chinese women, in the lower and middling classes, is very easy, and there are but few who die in childbirth. Even one day afterwards, they are enabled to do their customary work without feeling the least inconvenience.

A few days after the birth of a son, the parents, if they are religious, invite their friends to a feast. The mother

then pays her adoration to Kwan-yin—the goddess of mercy, and the father pronounces the Yoo-ming, or milk name—that which the child bears on the mother's breast.

The child, without being swaddled, or otherwise artificially treated, is left to grow freely. In the monotonous life of the girls, up to the period of marriage, there are few shades. Amongst the lower classes, they are taught weaving, sewing, and embroidery, and all the drudgery of the household. The women of the peasants work very hard, and we have once seen them drawing the plough, which the husband directed. In the higher classes, young ladies acquire a little reading and writing; some even excel in writing poetry; but the great subject of their education is the lesson of implicit obedience. Whilst they seldom leave the paternal roof, and remain immured in the apartments behind the house, the boys are sent at an early age to school, or receive a private tutor. With this entrance into the school, a second period begins. The teacher, on receiving a boy under his instruction, pays his homage to a piece of paper, upon which the name of one of the sages is written, and then, seated upon a raised chair, the boy knocks head, and kneels before him. On this occasion, his name is changed, and he is honoured by a shoo-ming, or book-name. Those boys who are educated for the business of common life, attend the school for a period of from three to six years. Within this time they are enabled to write a letter, to draw up an account, and to understand common-place books.

Boys are less lively during their childhood than with us, but also more quiet and obedient. Their plays and pastimes are few, most are games of chance, in which little urchins take as much delight as grown-up people. Their minds are of a precocious growth, and the character is formed at the early age of fourteen.

We may ascribe the rapid increase of the Chinese nation

partly to early marriages. No man who can afford the expenses of this ceremony, defers it beyond the age of twenty, and those who marry later are obliged by circumstances to do so. Parents are generally too glad to rid themselves of their daughters, and do not scruple to give them away even at the age of fourteen. Unless a man can plead utter poverty as an excuse, it is a disgrace to live in a state of celibacy. To die without issue is considered the most severe punishment of avenging Heaven, and to have nothing but daughters an awful calamity. Independent of the pleasure of beholding one's offspring, the Chinese view their state in hades, as horrible beyond description, if there be not a son, who can sacrifice to the hungry manes. They, therefore, hasten to procure for themselves, as soon as possible, the joyous prospect of having an heir, by entering into a matrimonial alliance.

Having arrived at the age of maturity, and being on the eve of entering the matrimonial state, the youths have the ceremony of capping performed by the father, whilst the mother braids the hair of the virgin in a particular manner, and adorns it with a bodkin.

In concluding this alliance, the Chinese customs in many parts resemble those of other semi-civilized nations, founded on the principle, that a wife, from the day of marriage, becomes the property of her husband. The inclinations of the parties most concerned are not at all consulted, it being fully understood, that the parents, from their knowledge of the world, are far better judges of the matter than their children. A union prompted solely by love, would be a monstrous infraction of the duty of filial obedience, and a predilection on the part of a female as heinous a crime as infidelity.

Children are often betrothed to each other, when they are still in the cradle. Many parents also buy females and educate them as the future spouses of their sons, upon the

principle of economy, whilst the richer classes not unfrequently give notice that a husband is wanted for one of their daughters, in order to invite suitors. In this case, however, the son-in-law loses many of his privileges, and is treated rather as a subordinate member of the family. The most common way, however, in forming the union, is to employ a go-between, who repairs to the parties and offers terms. The parents of the girl always demand for their child a price, which varies from six dollars to 5,000, according to the beauty or rank of the lady, and the circumstances of the other party. Sovereigns, and men in high office, frequently condescend to bestow their daughters upon favorites, who are then bound in sacred duty to behave as sons towards their benefactors, and to treat their partners as superiors.

The personal attractions of which a go-between makes the most careful inventory, are the lady's small feet, her pale complexion, and her slender waist. As soon as the bargain is concluded, the stipulated sum, with various presents, is delivered, and a lucky day for the wedding appointed; the bride weeps ten days with her sisters, because she is to leave the house of her parents. In the meantime, complimentary letters and presents pass between the parties, but the bride and the bridegroom are not permitted to see each other. This would be against all the established rules of decorum.

The only portion a bride receives from her parent is an outfit, which, on the wedding day, is sent with great pomp to the house of her future husband. Bridesmen and maids follow the sedan, sent by the bridegroom, in which the bride is locked up, accompanied with a train of musicians and people, bearing flags and other tinselled trophies. The key is carried by the mother of the bride, or by a near relation, who delivers it to his mother, on arriving at the gate of the bridegroom's house. She opens it, and he is then

permitted to look at his intended; if she do not please him, he may instantly send her back, and he has only to lose the bargain money; but if she once alight at his threshold, she becomes irrevocably his wife. He introduces her with many bows and gallantries into the great hall. Here both prostrate themselves several times before the idol, and burn incense before the tablets of their ancestors, and then enter into the inner apartments, where the same ceremonies are performed by the parents. After this, the bride retires with the bridesmaid and her relations into the bedchamber, whilst the bridegroom returns to his companions. A rich repast is then spread, and all parties enjoy themselves. The marriage ceremony itself consists in drinking a cup of wine, which the bride and bridegroom exchange with each other to intimate their union. The congratulations follow a few days afterwards, when the new wife again becomes visible, and receives company. The ceremonies at these interviews are too numerous to be detailed. A month having elapsed, she revisits her parents, to perform once more, for several weeks, the duties of a daughter, and then to take a lasting farewell, being no longer considered the property of her parents.

Forced marriages often produce the most tragical results, if the females possess an independent spirit. They have generally recourse to poison, or shave their head to become nuns before they have joined in the matrimonial cup with the husband.

A man may divorce his wife if she be quarrelsome, disobedient, or afflicted with an incurable disease. In case of her elopement, he has a right to sell her. Adultery in the wife is punished very severely. In case the husband absents himself for three years, she is entitled to sue for a divorce. Such suits, however, are rare, for conjugal fidelity in the weaker sex, is a virtue to which the Chinese ladies may very justly lay claim. Public opinion and the doc-

trines of the sages contribute much to cement matrimonial unions, and thus it may in general be said, that the ties of marriage are on the part of the female indissoluble. The husband, on the contrary, is permitted to take a concubine, if his wife be barren. She is treated like a servant, and if she has borne a son, is not unfrequently sent out of the house, the child being adopted by the rightful wife. Husbands however avail themselves of this privilege to a very great extent, and if they are rich enough they often keep a regular harem. The grandees show the example, and it is no wonder that the multitude should faithfully copy it. Beautiful and accomplished females, for which the country about Hang-choo and Soo-choo is celebrated, are extensively bought and sold. Horrible as this custom may be, it is not prohibited by government.

We find many things very praiseworthy in the state of matrimony, as maintained by the Chinese, especially amongst the middling classes, and the peasantry. Yet there are people who for the sake of filthy lucre prostitute their wives. If there were but few instances of this unparalleled vice on record, we might ascribe the atrocious fact of its occurrence to individual circumstances—either of desperate wickedness or want; but we shudder to say, that it is by no means the case. Their morals are more debased in the cities than in the country, and there is, in the former, no want of objects for inflaming the passions. Whatever produces profit is followed most eagerly by the Chinese, without the smallest regard to decency. There is moreover another dark spot in their character, which it is loathsome to express in language, yet this abomination, so horrible in the sight of God, is committed with the utmost impudence.

It is very disrespectful in widows to marry again, yet, amongst the lower classes, it happens frequently. The government bestows, occasionally, rewards upon those who preserve their chastity after the first nuptials, but en-

courages a widower's second marriage. The number of barren women is comparatively very small.

The rank of a lady in society is well expressed in an answer which the mother of Mencius gave to her son. "The duty of a wife consists in preparing food and clothing, and superintending domestic concerns. She has out of doors no business. When we are girls, it is our duty to be subject to our parents; when we are married, we depend on our husbands, and we ought to follow them whithersoever they lead us. When we become widows, and our sons are arrived at years of discretion, we ought to yield to them as well as to our husbands." These are the approved principles by which the situation of the softer sex is regulated.

Parents who are blessed with children are generally extremely affectionate, but often also very severe towards them. The ties of blood are decidedly strong, whatever may appear to the contrary. The legislators seem to have presupposed this paternal affection, and never promulgated any law to enforce it. On the contrary, they consider it powerful enough to counteract the abuse of sovereign authority over the child, which is delegated to the parent. The reciprocal innate love of children towards their parents, they have deemed too weak, and it was on that account they promulgated their code of filial piety. This grand theme of their discourses, which fills thousands of volumes, seems to be inexhaustible. It is their idol, and as enthusiastically admired and inculcated as liberty was in Rome and Sparta. Our language is too poor to convey all the encomiums passed upon this virtue. China glories in having made it the fundamental principle on which all its institutions are built, and has exhausted language in panegyrizing it.

A child owes as much to its parents as to heaven and earth, they having been his progenitors. The affectionate

attention bestowed upon the child when a helpless babe can never be wholly repaid, nor can a dutiful son, even in the least measure, reward the care of rearing and educating him. His whole life therefore ought to be dedicated to the service of his parents. He ought to honour them like gods, to be always ready to do them some office unasked, and to obey implicitly their injunctions. In sickness he ought never to leave their couch; he ought to sympathize in all their troubles, to yield every thing to them, even the wife of his bosom, if she has rendered herself disagreeable, to avenge their wrongs, and to be friendly towards those they love. If they have faults, he ought never to upbraid them with them, but suffer in silence. No exertion is too great in order to render them permanently happy. The child, though having reached an advanced age, remains always a minor, and may be exemplarily punished with the rod, if deserving it. The duties of a son are not confined solely to this life, but he must serve his father in the tomb, as if he were still alive, and continue to imitate his example for three years after his death.—Such, in short, is the system, which is excellent in itself, but, unhappily, carried to an extreme. The government maintains its authority by carefully copying from it, and making it the spring of every good action. Its rewards for extraordinary exhibitions of filial piety have always been magnificent. All other duties yield to this, and vice in this sacred cause becomes a virtue. A soldier can leave the army, even in sight of the enemy, in order to provide for his aged parent; a Mandarin in the most important office may immediately take leave of absence when the news of the decease or sickness of his father or mother reach him. It is a duty which absorbs the powers of soul and body, and which, notwithstanding all exertions, can never be entirely reduced to practice.

The Chinese are enjoined to reverence old age, and to bestow particular care that hoary heads do not sink under

the burden of excessive labour. They ought to provide silks and warm clothing both to adorn and protect them, and to provide for them daily food, consisting of meat and other nourishing victuals. Princes are most strongly directed to compassionate old widowers, and widows and orphans, who have none to plead their cause. These maxims, added to the injunctions to practise filial piety, have greatly contributed to the tone of Chinese society. It is the clear limpid under-current which preserves the expansive sheet of water from stagnation and corruption. Though it must be freely admitted, that the rites and ceremonies attached to the performance of these duties are more strictly observed than the duties themselves, and that there is more written upon these subjects than is really practised, yet all ranks do strive to discharge these obligations in some measure. The sovereign himself has occasionally invited the old to a repast, and the princesses have gloried in providing them with clothes and food. No crime is more abhorred than the violation of the laws of filial piety, and no virtue more conscientiously reverenced. Widows without support are allowed to retain their only son, even if urgent necessity might call him to serve the state. Children who live separated from their parents, and do not sacrifice to their tombs, are detested as outlaws, who disregard the first dictate of nature. If these things had not existed, we might safely affirm, that the whole Confucian system would have fallen to ruins within a very short time, and that the Chinese could never have become so numerous a nation. These duties are the pillars of the state, and the sources of whatever is excellent in the Chinese character.

Children become useful to their parents at a very tender age. They are naturally fond of working, and constitutionally inured to fatigue. Thus they are well prepared to meet the toils of life without repining. The reverse is the case with the higher classes, who are excessively effeminate,

and never strive to exert themselves except in the study of literature. Labour renders the majority of the people robust, and longevity is more frequent than in Europe, especially amongst females. The number of old women is prodigious, and the writer has seen many, at the age of eighty, who were still hale, and in the full enjoyment of their faculties. They are much despised, and drag on a miserable existence, unless they have dutiful children. The appearance of an aged Chinese is very venerable. His white beard, bald head, and grave yet cheerful countenance, never fail to inspire veneration. We have seen women who at the age of fifty still bore children, and men of sixty who begat them. Whilst it shews, on the one hand, the prolific power of the race, it proves, on the other, how much labour and a spare diet strengthen the human frame and tend to prolong life.

Nothing is viewed by the Chinese with so much horror as death. Their hopes do not extend beyond the grave, and the future state is to them the wretched condition of hungry ghosts, whose hankering desires after the good things of this world are left unsatisfied. Often have we been a witness of the last agony, when the soul was about to take her flight. It is a fearful struggle, unallayed by the pleasing prospect of eternity, heightened by the terror of a sudden removal into the hideous hades. Hence the mourning and wailing at the death of friends, and the painful unsatisfying efforts of survivors by splendid funereal rites and sepulchral gifts, to soothe their own sorrows, and to render the state of the dead at least in some degree tolerable. Confucius inculcates burial and mourning rites as the most important of all duties, and, to excite veneration towards the dead, he inculcates their idolatrous worship. Mencius observes, that political economy consists in providing food for the living, and the means of fit burial for the dead.

The Chinese provide themselves with thick and substantial coffins, such as will withstand corruption for a considerable time. This is an article of considerable expense, and rich people often squander 1000 taels, and even more, upon it. Many buy it during their lifetime, and keep it in their room or before their doors, for fear of being huddled into a paltry one at their death.

The corpse is dressed in the warmest and most expensive clothes the party can afford. Children are often obliged to sell or pawn themselves in order to procure these articles, and bury their parents decently. The thick coffin is then calked like the bottom of a vessel, and quick lime and cotton thrown into it in order to absorb the effluvia. Thus hermetically sealed, it is often kept for months, and for years in the house, transported to distant provinces, and handled as a mummy. The desire of retaining the remains of those who were once near and dear, is the principal cause of their being kept so long above ground.

Great care is used in finding out a lucky spot for the grave; and there are necromancers, whose sole business consists in making researches after a fortunate burial-place. When this is found, the interment takes place. How much reverence soever the Chinese entertain for a corpse, they are nevertheless exceedingly sparing and economical in the space they allot to their cemeteries. These are generally on a sloping hill, or some barren ground which no culture can redeem; or even along the roadside, where the coffins are exposed without being covered with earth. The tablet upon which the name of the deceased is inscribed is carried with the coffin. A mournful train accompanies the corpse to its last home, whilst, with strange inconsistency, a band of noisy musicians plays a joyful air. The coffin is then lowered into the grave, and a space in the form of a horse-shoe, well paved, laid out before it. Or a regular and often very tasteful mausoleum is erected over it.

Victuals are immediately sacrificed to the spirit, least he should die of hunger. Poor people adorn it with a tumulus of earth without inscription, or any other ornament. Whoever can afford it, repairs the tomb annually, even if it be only to put fresh sods upon it. The grave-stones, standing horizontally, contain the name and surname of the deceased, with the dynasty under which the person died. The time of mourning for a parent is three years, and for other relations in proportion. The mourner, according to his degree of relationship, wears white unravelled sackcloth, and dishevelled hair, with a cord around his waist. Distant relations and friends bring pieces of silk and cotton, which they strew over the corpse. A dutiful son sleeps, as long as the coffin is in the house, upon a coarse mat near to it. He lives upon gruel, abstains from all the gratifications of his senses, and utters continually his wailing. Supported by his friends, the chief mourner hastens with a bowl in his hand to a well, into which he throws some cash, and brings back a bowl of water with which the corpse is washed. When finally the grave closes on the dead, he crawls around, and mixing rice with cash, mingles both with the earth; having built a shed close to it, he there passes days in mournful silence, only mindful of his great loss. At each anniversary, his grief awakens anew; he melts in sorrow and contrition, and exclaims, "My sins have occasioned the death of my parent!"

During the whole time the coffin stands above ground, the house is splendidly illuminated, the tables are richly set out with fruits and victuals, and all has the air of gaiety. A mat is spread out before the corpse, where the relations perform their periodical prostrations, whilst incense ascends from an altar close to it.

In the mean while, houses, gardens, furniture, domestic animals, human beings, &c. are beautifully cut out in paper, so as to resemble nature, and burnt to the sound of music

and crackers, for the entertainment of the departed spirit. A profuse quantity of tin-paper is daily consumed to furnish the shades in hades with a sufficient quantity of money. During all this time, condoling visitors repair to the house of mourning, where the dutiful child receives the sympathy of their howling and sobbing, whilst the women, standing behind a screen, set up their lamentations in doleful chorus.

There is no where so much ceremony and formality, as on these occasions of condolence, in which even the inferior classes are very strict. The wailing might be set to a tune, and the tears counted, so exactly is every thing regulated. Nor is the assistance of the priests slighted. They read masses, burn paper and incense, and occasionally accompany the corpse to the grave. Seven days before and after the burial, the whole family prostrates itself before the manes; but if the whole ceremony were merely once performed, it would be quite unreasonable to doubt the sincerity of the grief displayed, yet the time of mourning recurs every year, and necessarily dwindles into a mere ceremony. Every good Chinaman regularly, every day, burns incense before the tablet to his father's memory. There is in every respectable house the hall of ancestors, where the pedigree of the family with the grandsire at the head, is inscribed, and here their descendants repair in spring to perform their devotions, then go to the graves and present rich offerings of all kind of victuals, candles, flowers and incense, of which, however, they afterwards scruple not to make use themselves. This festival takes place during spring, and is one of the national institutions, observed even by beggars. Towards the autumn, a similar custom takes place, which is, however, by no means so punctiliously observed. The sums, thus expended in rendering the dead comfortable, are enormous, but every one considers it his sacred duty, and no one murmurs. At stated times, when the body has mouldered into dust, they go and wash the bones, and place

them in an urn, which is generally preserved above ground. The holy priests of Budhu, have, according to the Indian rites, their corpse burned, and the ashes deposited in a large mausoleum. There was in ancient times the inhuman practice of sacrificing servants and slaves to the manes, but this has long ceased to be attended to, and the Tatar emperors prohibit, under very severe penalties, the immolation of victims, though their forefathers were cruel enough to addict themselves to the practice.

The question whether the funeral rites are idolatrous or not, is easily answered. The same honours and adoration are paid to the idols, that are rendered to the manes, only the latter duties are performed more generally, and with more earnestness.

The formality of the Chinese appears principally in their state visits, and the common intercourse of life. The ordinary mode of saluting, consists in clapping the hands together before the breast, and thus moving them with a slight inclination of the head. If the party be a superior, a Chinaman either lets the hands gracefully fall down till they nearly touch the ground, or bows one knee; even prostrations and genuflexions are very common. The other party, however, always endeavours to prevent this exhibition of extreme politeness, so that a very ridiculous struggle of politeness ensues. Women let their hands fall gracefully down, and make a courtesy. Unexpected interviews between equals are marked by kneeling and repeatedly rising; every other meeting has its prescribed ceremonies. It is not to be expected, however, that these forms should take place always. The people act according to their convenience, and *can* be excessively rude. The language used at ceremonials is very bombastic, and were but a tenth part of it expressed, it could not be deemed sincere; yet, whoever does not employ these forms, cannot lay claim to the character of a polite gentleman. We shall in another chapter

devote some pages to the customary rites as prescribed in the political code. Here we mention merely that no opportunity, whether joyful or mournful, ever passes, without a display of numerous ceremonies. Such are the stated visits of people to each other, the cards they send, their manner of presenting gifts, and of discussing affairs of business. Nature is entirely left out of the question; extravagant etiquette dictates every action, and one very soon sees, that all parties resemble stage players. Nothing exceeds these bombastic compliments and congratulations; to an ear unaccustomed to them they sound like extreme burlesque.

The social intercourse of this great nation is by no means so refined as with us, nor are they capable of receiving the same impressions. Friendship is one of the five relations recommended by the sage, and its characteristic ought to be fidelity. We are not aware that this precept has been strictly followed. Common interests unite many, and this seems in all human society, next to affection, the strongest bond. But it is easily dissolved, as soon as the cause which cemented it ceases to exist. The nation is not remarkable either for gratitude or attachment; self-interest is too strong a passion, and overpowers the nobler feelings. Were we to record the knavery, cunning, and double dealing of which we ourselves, alas! have had too much experience, we should have to tell a sorry tale. Despotism, idolatry, poverty and formality nurse these vices. It is a disgrace not to overreach one's neighbour, if it can be done with impunity; and imposition, when discovered, does not reflect dishonour on the person practising it. Their telling falsehoods, and glorying in it, are so common, as to incur no odium. Even the sages, at the same time that they laud truth and make it the foundation of every virtue, are found, on certain occasions, both by example and precept, to sanction the violation of it.

Where the cares of life entirely occupy the mind of the

majority of the nation, we must not expect much public spirit. This is roused only so far as self-interest is concerned, and when the measures of government are supposed to affect the purse, but never for real or imaginary rights. One dynasty may succeed another, and if the peasant be but left in the quiet possession of his lands, he will not trouble himself to ask from whom his rulers may be descended. Reduced, however, to extremities, Chinamen become great desperadoes and ruffians; yet, from a want of courage, they are formidable only by their numbers. During the turmoils of war and bloodshed, Chinese heroes have frequently performed wonderful actions, but in ordinary life they are decidedly cowards; nor is violence in the least congenial with their habits of thinking and acting. In their quarrels they are noisy and abusive; they seldom, however, come to blows, and the sight of a little blood appeases the most ferocious brawler. Their strength is in cunning, in litigation, surrendering their enemy to a mandarin, and reducing him to starvation and misery. Many have asserted that they are very revengeful, and will harbour their ill-will to the last; of this, however, the writer himself knows not a single instance. On the contrary, he has seen them smile when indignities were heaped upon them, and often observed their forgetfulnese of injuries. The fierceness of their nature is subdued from their earliest infancy; and though they occasionally yield to unbridled passion, they soon recover themselves from these ebullitions. As rulers and conquerors they are cruel; and even their cattle are under the lash of merciless task-masters. Mercy does not dwell in the cold breast of a Chinese; he can see a poor creature starve at his door without stretching out to him a helping hand. Always surrounded with miserable objects, he does not feel for them, nor does the law permit him to succour a dying fellow-creature. Their charitable institutions are so few and trifling, that they scarcely deserve

mentioning, though the names they give to them are sufficiently pompous. Their feeling is more obtuse than ours; they can neither love with such fervour nor hate with such virulence, nor be so easily and deeply affected. They delight in slandering their best friends, and are little affected when they are told directly that they are liars and rogues. They will undertake anything for money, and they are never scrupulous about the means of accomplishing their purpose. To firmness they yield the palm of victory; a vacillating conduct and affected kindness fills them with contempt towards the person who employs these means to conciliate their good will.

Their common sense, capacities, and vigour of mind, are of a superior cast; they are able to comprehend and enter upon subjects at the first sight; but when the mechanism of their reasoning is deranged, they are utterly confounded. Their genius is decidedly imitative, not natural. Accustomed to copy their ancestors, and early taught that they knew every thing, they deem it unnecessary to think for themselves, and so pursue the beaten track. This custom has extinguished their original genius, and injured their independence of character. Foreign language they learn but imperfectly, on account of the few sounds of their own. Slow to adopt the excellencies of foreigners, they are very tenacious of what they have acquired, and it may be truly said of them, that whatever they know, they know well. In their choice of the sciences, they always prefer the more useful to the showy, whilst they possess great ingenuity in turning whatever they have learnt to advantage. Waiving the defects of education, and their bigoted attachment to antiquated custom, their minds would be capable of the highest polish; it resembles a mis-shaped, disfigured marble statue, of which the hand of an artist might chisel the most beautiful image. That time, we trust, will come, and the Chinese will emulate the most

civilized nations. When the light of the gospel has risen upon them with healing in its wings, this people will not be the last in the race of improvement.

Their pastimes are few. They know of no balls, concerts, parties, &c. When a number of them are together, after having satisfied their appetite, they either talk nonsense, play and gamble, read, and tell stories, or sleep, whilst the remainder of the company is engaged in a favourite amusement. Females always live separately from the society of men, and a wife does not even eat with her husband; thus their powers in polishing the manners of the ruder sex cannot be exerted. It is disreputable to talk with a young lady, or show to her the least attention. Their shyness, therefore, borders on idiotcy, their amusements are trivial, and their conversation insipid. They, however, make tender and affectionate wives, who look after their household, and carefully attend to their children. We do not remember to have met amongst them, a single wet nurse, if the mother was still alive, or women who did not attend to their children, if they themselves were not bereaved of subsistence. In the performance of domestic duties, the females certainly excel; they are almost always found sewing, weaving, embroidering, or assisting their husbands.

A most horrible vice, to which the upper classes, and the inhabitants of the maritime provinces, are addicted, is opium-smoking. The fumes of this noxious drug are inhaled through a peculiarly constructed pipe, whilst the wretched victim lies down. He very soon falls asleep, and on awaking, takes a cup of tea, and then again repeats the process. When it has become a habit, the poor degraded being cannot leave it off without preparing to himself a premature grave. His strength very soon fails, he becomes a walking shadow, his eyes are vacant and staring, and his whole bodily frame is deranged. A useless

member of society, all his powers are consumed in procuring the poison; he is not scrupulous about the means of procuring it; thus, he frequently becomes a gambler, thief, and robber. He bears on his very forehead the mark of infamy, and very seldom reaches an advanced age. Such are the sufferings and the misery which millions endure, such the consequences of the introduction of this narcotic from foreign lands. The government has apparently endeavoured to check this vice, by prohibiting the importation of opium, and severely punishing a few habitual smokers; but it has, in fact, increased the consumption. When the mandarins are greedy after the fees of smuggling, and partake themselves very largely of its fumes; when the inmates of the palace themselves do not refrain from it, how can the law be effectual? To rouse the dormant public spirit against it, to discard every public officer who smokes it, to mark with infamy every votary of this vice, and to give a new impulse to morals, seem to be, at present, the only means of opposing this cancerous evil. A generous resolve on the part of foreigners, and especially of the East India Company, and English merchants, not to administer to this depraved appetite, would surely counteract this national calamity effectually.

The Chinese are very fond of the stage, such as it is, though the government theoretically discountenances it on account of its immoral tendency. They can gaze for hours, in the open air, at the unnatural representations, and hear the jarring sounds of the music. With lively interest, they fix their very soul upon the performance, and unconsciously utter their applause or disapprobation. No festival is without its play, and only a few temples are without a stage. They will attend a whole night to it, without showing the least weariness, and recount with ecstacy what they have seen.

The more voluptuous Chinese hang up in their apart-

ments a swinging cot, in which they idly pass their time singing. Chinese do not dance for pleasure, nor are their discordant voices formed for the song. There are few national airs, but the people often pass many hours in screaming out their ditties, beating the time with two pieces of wood held between the fingers.

Their favourite amusements are games of chance, in which they, perhaps, as a nation, outdo all Asiatics. They are of so various kinds, and carried on with such ingenuity, that it is difficult to enumerate and describe them. The dice is one of the most common; they are expert in card-playing; which, however, greatly differs from ours; and delight in chess and backgammon: old and young let fly kites. There exist boxing and gymnastic associations, though not very general, but fencing is an amusement unknown. Only the Emperor follows the chase for pleasure; the few hunters amongst the people are such by profession. They show great agility in throwing and catching the shuttle-cock, but this is nearly the only gymnastic play in general use. Dancing is unusual, and they rather pay jugglers to move before them, than jump themselves about for mere pleasure.

END OF VOL. I.

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